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CONTENTS OF VOL. XX, No. 4

	PAGE
NOTES AND COMMENTS	289
FRAGMENTS	298
SUFISM	299
THE TWO WISDOMS (Mundaka Upanishad)	310
AKHNATON THE "HERETIC" PHARAOH, VII	316
PROPHETIC DREAMS AND FREE WILL	325
THE COMING OF THE KINGDOM, II	329
THE CREST JEWEL OF WISDOM	338
THE SPIRITUAL HIERARCHY	347
STUDENTS' SCRAP BOOK	350
ON THE SCREEN OF TIME	360
LETTERS TO STUDENTS	369
REVIEWS	375
QUESTIONS AND ANSWERS	379
T. S. ACTIVITIES	382
INDEX	383

THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

APRIL, 1923

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The Logos and The Mind

Io veggio ben sì come già risplende
nello intelletto tuo l'eterna luce . . .

—Dante, *Paradiso*, V.

"Well do I note how in thine intellect already doth reglow the eternal Light, which only seen doth ever kindle love; and if aught else lead your love away, naught is it save some vestige of this Light, ill understood, that shineth through therein."

In the two lines quoted above, from the longer passage given in English, Dante has said almost everything that can be said regarding the Logos and the mind. The eternal Light of the Logos glows again in our spiritual consciousness, when mind and heart have been cleansed and restored by the long process of purification so marvellously described in the *Purgatorio*.

The heart of the matter would seem to be that not only our spiritual insight and will, but every power that we possess without exception, the whole substance and force of our existence, comes to us from the Logos through the collective Divine Power which we call the Lodge of Masters, and in particular from and through that Master on whose ray of spiritual life and force we are. It is the work of the Master to give form to the spiritual ideal for each one of us, and to lead us, so far as we permit and co-operate, to fulfil that ideal and to make it concrete.

Our powers are not our own, but come to us without exception from the Logos, while the way in which we should use these powers, the plan and ideal we should follow, are given to us by the Master on whose ray we are, who himself draws the principles and lines of his conception from the Logos. Plato speaks of the secondary creative gods who formed mankind, according to his teaching, as mirrors of the eternal Artificer. Dante in like manner calls the divine

potencies and high angels mirrors of the eternal Light. We may, perhaps, think of Masters in the same terms, and think of them as carrying out the same work.

Quite literally, we are not our own. We did not provide ourselves with bodies, which come to us through the long succession of ages, from an impulse having its origin in the Logos; and this is true both of their form and of their substance, in the view of students of Theosophy. In exactly the same way we did not provide ourselves with consciousness, that miraculous power which looks out at the world through our eyes. We did not provide ourselves with will, the ability to set our powers in motion, and actively to use them. Consciousness and will are more palpably of the Logos than the form and substance of our bodies; and it may be helpful for us to consider that our consciousness and will, exactly as they are at this moment, are integral parts of the Logos, of the divine, universal Consciousness and Will; not rays remotely derived from the Logos, but undivided parts of the Logos, here and now, just as, according to the most recent scientific view, our hands, for instance, are integral parts of the sum total of electrons which make up the physical substance of the world.

Why then, if the Logos be divine Light, are we so often children of darkness, at best able to say: the good I would, I do not; the evil I would not, that I do?

To begin with, is it not evident that the power thus to discern the dissonance between the good we seek and the evil we do, is already a gift of the Logos, an illumination of our minds by that ineffable Light? But the deeper mystery remains: Why are we so prone to darkness, if the Light be our Father? Why do we follow evil, if we are children of infinite Good?

Here is at once the deepest mystery of human life, and the fact of which we have, from hour to hour, the most certain experimental knowledge: namely, the mystery of free will. From one side, that problem may be forever beyond our understanding, but from another side we know all that we can possibly use regarding it, much more than we are at all inclined to use. It is exactly as with the problem of Being; from one point of view, Being is, and must ever remain, an inscrutable mystery; from another point of view we know all we need to know, since we are possessed of being, and act confidently on that possession every instant of our lives. So we have free will, and we use it continually.

We may find a workable expression of our problem, if we say that the divine Power, having given us substance and form, consciousness and will, all drawn from the divine Being itself, determined to add the final prerogative of divinity, the power of choice; not simply the power to choose between two directions, as a bird chooses one or another tree for its nest; but the power to choose, with the perception that one choice is good, and the other evil; the power to conform to the divine Will, with the power to disobey that will. This is the splendid and terrible gift with which Divinity has endowed us; and we can see that, had we not the power to disobey, the final virtue would be forever lacking from our obedience.

But if we have both the power to perceive and the power to choose, why do we habitually drag our steps? Why is it such a long matter with us, to turn

from the evil we recognize as evil, and to turn to the good which we know to be good? Why are we so sluggish and reluctant in our obedience?

Time seems to enter into the equation as an almost dominating factor. But perhaps that dominance of time exists only in our imaginations; perhaps it is there, only because we think it is there. A few years ago, the followers of Darwin used to think that almost endless time entered into the change from a species to a derived species, through the addition of innumerable characters so small as to be invisible. But the followers of Mutation now think that the complete change takes but one generation, as the moss rose suddenly appeared, or the new evening primrose which started this hypothesis. It may be that time does not enter at all into either transformation; that our feeling of the innumerable divisions of time needed for any definite change in ourselves, any advance in conformity to the divine Will, is simply the expression of our divided wills, of our deep-seated reluctance really to exert ourselves.

If we consider it, our reluctance, our sloth is a very curious thing. Going to the limit of our physical knowledge in one direction, we reach the atoms, built up, according to the present view, of electrons revolving at the rate of thousands of miles a second; keeping up a pace that would circle the globe more swiftly than Ariel. Going to the opposite extreme, we have the suns and stars, perpetually racing through interstellar space. We, somewhere between these swift extremes, are sodden with sloth. As we have said, it is profoundly strange from a philosophical point of view.

The solution lies, perhaps, in that strange world, between earth and heaven, in which we have elected to dwell: the world of psychic life. From one point of view, it is the world of mind-images; of pictures formed in the mind and by the mind, which exercise over us an extraordinary power of fascination.

Many thoughtful minds have pondered over this power of ours to form mind-images. Patanjali, for example, calls them *Sanskâras*, a word derived originally, it would seem, from the patterns drawn by potters on the soft clay of their unbaked pots. Aristotle calls them *Phantasmata*, pictures first made through the senses and remaining in our minds after the outer objects are withdrawn. The Sutras of Kapila add that, once they are formed, they have a certain power of self-perpetuation, just as the potter's wheel, once it is set spinning, continues to rotate after the impelling force is withdrawn.

Here we come to another gift which the gods have given us, seemingly with the same terrible completeness with which they gave us the power of choice: the gift, namely, of being attracted. The lines quoted from Dante suggest the divine purpose of that gift. We possess it in order that we may have the power of being attracted toward divinity. Its purpose is, to lead us home.

But we use this divine gift as we use all our gifts, capriciously, perversely. We elect to be attracted by things which we know to be unworthy, our power to choose between good and evil giving us quite clear indications. It is possible that we may sin ignorantly; it is certain that we repeatedly sin with our eyes open.

To go back to the mind-images; it would seem that we often confer on them

our power to be attracted, that we purposely endow them with the quality of allurement, because we wish to be allured. Often we deliberately prefer that mood, all the time clearly knowing that it is a wholly unworthy mood.

The mind-image on which we confer the amplest quality of allurement is often the image of ourselves. Like Narcissus who saw his image in the brook, we take as our beginning the image of our visible forms. This we adorn with treasures stolen from heaven, as magpies and jackdaws, though free from our culpability, sometimes deck their nests with pilfered jewels. Once more, it is philosophically curious that we do not hesitate to attribute to this preferred mind-image the qualities even of God; we give it the absoluteness of Parabrahm, convincedly holding it to be the dead centre of the Universe, which all else serves and around which all else circles. And we steal God's benignant will, turn it about, and make of it malice, with which the beloved image is ready to defend himself against anything that threatens his infinite complacence. Perhaps somewhere in the wide Universe there is another spectacle equally grotesque, since it is a large Universe and contains many things.

Aristotle holds, as it seems, quite justly, that these *phantasmata* form the basis of our ordinary mental life. From a group of mind-images we form a derivative mind-image which has in it something of them all, and then, repeating the same process up a series of steps, we come at last to those universals which Aristotle so freely uses, to our harassment, in his Logic. But it is evident that, to serve this purpose, to become the basis of our mental picture-book, mind-images must have some permanence. Perhaps that need is the cause of their inertia, their power to continue spinning, as Kapila depicts it. And we take the two gifts, this needed quality of permanence in the mind-images, and our power to be attracted, and mix them into a potion which thereupon fascinates us, and holds us bewitched.

There are these perverse possibilities all about us. For example, we pass our lives in a sea of mingled nitrogen and oxygen, which we habitually breathe into our lungs; but these same elements blended in nitrous oxide quickly upset our bodily powers and make our bodies inert and insensible. Two good things blended, it would seem, may make a poison. And from one point of view we and all human kind with us have been sedulously busy, these many millenniums, in thus juggling with the gifts of the Divinity, turning them to every possibility of harm.

Every perception and power that we possess without exception is, if this view be true, an integral part of the Logos, a gift coming to us through the Master on whose ray we are; not arbitrarily, but in perfect conformity with the life and principles of the Logos, including the principle of loving kindness and infinite mercy.

If we have terribly abused our freedom of moral choice, knowingly and repeatedly preferring the dearer to the better, if we have endlessly misused the power to be attracted, conferring it continually on things that we know to be unworthy, nevertheless the saving truth remains that these are still

parts and powers of the Logos, and that that divine and benignant Light stands perpetually ready to illumine, guide and strengthen us, focussed in the understanding and the heart of each of us by the Master who stands above us, and who ever presents to us the ideal of our divine possibilities. So generous, so benignant is the mediation of the Master, so close to us does he bring the everlasting Light, that we have only to use the powers we already possess and have always possessed, in order to repair the evil we have done, to begin the laborious ascent of the Mount of Purgation toward the spiritual life that is our true destiny.

We have light within us; we can see, if only the first step. For it would seem to be a certain truth that the divine Power above us, focussed upon us by the Master, is so benignant, so provident, that the duty which we see set immediately before us, whether of effort or of abstinence, does in fact constitute the first step of our return. And this would seem to be true, whether we fully understand it or not, if only we perceive it to be a duty and faithfully perform it. For even this faithful performance, in almost complete darkness, is a using of our powers in conformity with the divine Will, and that right usage immediately strengthens these powers, bringing into them more light and life. So we are already better prepared for the second step.

The reason for this sovereign quality in the performance of any duty simply for the sake of duty, would seem to be that it is at last a right use of what we have so long misused: our power of free choice. By choosing duty for duty's sake, we at last align our wills, which are also a divine gift, with the Power that preserves the stars from wrong, and we thereby begin to partake in the strength and freshness of the most ancient heavens.

It is one of the great positive truths of Life, that a spiritual power rightly used is far stronger than the same spiritual power wrongly used. As soon as we begin to offer up self-will on the simple and austere altar of duty, we begin to profit by that benignant law. Even a small duty faithfully performed with entire disinterestedness will prevail over a large accumulation of self-will, and will begin to undermine and lessen the heap. So we can definitely make a beginning, by responding to that unquenched spark that is in every one of us, the sense that the duty immediately before us ought to be done because it ought to be done, because that course is right.

We can gain an initial leverage in this way for our next step. Through following the Light in the first step, we shall find ourselves in possession of a light already growing brighter, a light that will begin to illumine the furniture of our inner dwelling, and will begin to bring out the ugliness of much that we accumulate there. And we shall see, perhaps, that we have brought these unlovely things into our dwelling by misusing that other spiritual gift, the power to be attracted; by fixing it on ugly and unworthy things.

If this be so, and if we so perceive it, then it would seem possible to detach that power of attracting us from these unlovely things, and to transfer it immediately to the Power to which it rightfully belongs, the divine Power which so unwearyingly seeks to lead our feet into the way of Peace.

If we succeed even to a little degree in making this transfer, in detaching the golden particles of attraction from things we now see to be ignominious, and attaching them to the guiding Light above us, then sheer duty, at first a stern lawgiver only, will begin to appear to us with the Godhead's most benignant grace. Or if we have already caught a first glimpse of the truth that the Power which is guiding us and strengthening us on our way upwards is inspired by fully conscious and responsive love, that it is the power of the living Master, then we may begin with reverent heart to worship the Lord in the beauty of holiness.

And once more we may remind ourselves that spiritual powers restored to their right place and their right use steadily overweigh and overbear the same powers wrongly used; so that the golden particles of attraction, once we have detached them from the unworthy things in our minds and restored them to the Light and Power above us, will immediately gain in drawing power, reinforced by all the strength of celestial Being. Emerson has a happy simile to express this law: cut downward with an axe, and the whole weight of our planet aids you; try to cut upward with the same axe, and the weight of the planet pulls against you.

Let us then consider how we may use our powers so that the whole weight of the Divine Power may pull with them, instead of pulling against them. And let us note, in passing, that that steady pull against our perverse wills, bringing with it pain and suffering, has again and again kept us back from destruction. It is as ready, yes, far more ready, to labour for our salvation.

Let us begin with will, the power to use our powers. Jules Payot has well said that the most important element of the will is the power of voluntary attention. Truly, a great power, and a magical power, if we so see it. It is not difficult to illustrate this. We of this generation have seen a succession of the most marvellous scientific discoveries; and each of these was the fruit of voluntary attention. It is true that an element of "happy accident" entered into the first discovery of the matter-penetrating cathode rays, while a second "happy accident" entered into the first discovery of the radioactivity of uranium. But without the steady, voluntary attention of the observers, these happy accidents would have borne no fruit. And it seems certain that, in this providential Universe, we are all surrounded with happy accidents, potentially capable of bearing no less valuable fruit, if only we used an equal power of attention. For it seems that attention not only is the power to hold the perceiving thought steady, but that it also contains within it the power to perceive the inner significance of what we steadily view; this, in virtue of its being a ray of the Logos.

So we can begin to turn our attention, and to fix our attention, on that divine star in our hearts, which shines with the everlasting Light; and, in virtue of our miraculous gift of true perception, we shall begin to learn more of that Light, we shall see more clearly what part of the furniture of our inner dwelling is worthy and what unworthy, what is good and what is evil.

Then we have the power to form mind-images, and to confer upon them

the power to attract us. But this power also, which has hitherto worked to allure and enmesh us, can be turned round, so that it will work for our liberation. For we can as easily form mind-images of things true and holy, which will draw us toward the everlasting way.

And, as soon as we consider the matter, as soon as we turn on it that other power of attention, as a searchlight is turned upon scenery hidden in the darkness of night, we shall find that endless riches have already been gathered for us, immediately available for this very purpose. Those books which deal with the things of the Logos, and of our relation with the life of the Logos, the Sacred Books of the world, are filled from cover to cover with mind-images lit with the beauty of holiness. We have only to build them up in our own minds, and we shall have an army of lovely images, ready to fight the battle of purification and redemption within us continually.

Take, for example, that ancient Upanishad, which pictures the youth, Nachiketas, descending into the House of Death. Here are mind-pictures which show us our own position, in the House of Death in which we have elected to dwell, and also the choice we must make, to find the way of liberation.

Or take the setting of the *Bhagavad Gita:* the field of Kurukshetra with the armies of kinsmen arrayed against each other. That is the type of the battle within ourselves, against the deformation of ourselves, which we have undertaken to wage; and Krishna's exhortation to valour in that contest is an exhortation to us.

Or, again, take the kingly figure of the Buddha, Siddhartha the Compassionate, which has drawn millions of hearts, even though his followers have rendered much of his teaching almost sterile, through their over-use of the argumentative mind, neglecting almost wholly the power of the heart. Yet even with this handicap, the story of the formation of his Order is full of compelling beauty.

Again, if we consider it a moment, we shall find the history of the Master Christ doubly enriched with food for the imagination spiritually used. Christ constantly exercises the power to create mind-images that shall hold our thought and draw our hearts. All the parables are such images. And he has set in them those particles of gold which do draw us; in that respect, the work is already done.

Take the parable of the Pharisee and the Publican: no two figures were ever more vividly drawn, with lines of such perfect simplicity; the temple as background, the attitudes of the two men, their contrasted prayers. If our central sin be self-worship, what an image of ourselves is presented to us in the Pharisee, who "prayed with himself," congratulating God on His perfect handiwork. And if the breaking of the image of self be the beginning of the way, when the divine Light reveals to us the evil of it, what truer picture of our attitude of heart, when we perceive this evil, than the prayer of the Publican: "God be merciful to me a sinner."

Or take what is, perhaps, the greatest of all the parables, the Prodigal Son.

Where in all literature has eloquence risen to greater heights than in his expression of repentance: "I will arise and go to my father"?

But there is a more immediate and one-pointed use of the imagination, than this general enrichment of our hearts with dynamic images, rich in compelling beauty, that shall draw our hearts toward things divine and holy; and it happens that the parable of the Prodigal Son precisely illustrates this one-pointed use.

He was not content with a vague purpose, dimly figured in his mind. He completed in his imagination the details of his act of penitence: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. . . ."

He formed a defined mind-image, a completed mental mould, of what he purposed to do and say; and, when he met his father, he found those words ready on his lips. Yes, and the Master who framed the parable made in it a mould for his children, in which many a penitent heart has found a resting place, a perfect expression of its own burden of sorrow and contrition.

In this way, seeing the next duty in the light of the Divine Power now glowing more brightly in our hearts, we may form in detail the picture of ourselves performing that duty, and then endow the picture with those golden particles which have the power to attract our hearts, as we withdraw these particles from the wrong uses to which we have hitherto put them. The living mould we thus form and endow will almost carry us forward to the completion of our duty, again to use a simile of Dante's, like a boat carried with the stream.

Our central sin of self-adoration has many subdivisions: self-reference, self-attribution, self-concern, self-pity, self-admiration. We have endowed each with the power to attract and draw us. But we are now at the point where we can begin to make restitution.

We see that every one of our powers is a power of the Logos, a gift of the Master, misused through perversity. Self-worship is the misuse of the power to worship whatever things are holy. Seeing the image we have made of ourselves as false, grotesque, addicted to theft, and at the same time seeing something of the magnanimous beauty and generosity of the Divine Power which is leading and guiding us back into the way of life, we can, through an effort of clear seeing and steady attention, change the direction of our worship, bending it no longer toward the false image, but to the godlike Power. And instead of referring all things that happen to the centre of self, we can, by the same steady effort, refer them to that Power, realizing that all events happen, not for the purposes of self-indulgence, but for the purposes of Soul. As we see more clearly that all our powers are from and of the Logos, it will become easier to attribute to the Logos whatever we may find in ourselves of understanding and of valour, thus changing from self-attribution to a right attribution of these gifts to the Power to which they really belong. As the light within us grows, self-admiration will wane; we can help that decrease by paying the tribute of hearty thanksgiving to the divine Grace which begins to lead us out of our self-made labyrinth. As for self-pity, a time will come

when we shall begin to realize the wrong we have done, the injury we have inflicted, through our perverse disobedience; we may begin to turn our pity to a more honest use.

In this work of restitution we shall be helped by the drawing power of the eternal Light, "which only seen doth ever kindle love." And we shall come to realize that the treasures of beauty are in the books which speak of the Soul, because the Soul which created and inspired them is the fountain of all beauty. The parable of the Prodigal draws our hearts, because the Master who created it has infinite power to draw our hearts; to lead us, like the Prodigal, homeward.

Matter may really be considered as our sensuous misreading of the spiritual. That is to say, God sees one thing; our senses see another. In the wild lily cited by our Lord our senses see a thing exquisite in form and colour; and yet, relatively speaking, it is no more than a distortion of what God beholds and delights in. It is a commonplace fact that, even within the limitations of the senses, our sense-faculties perceive few things, if anything, quite accurately. Matter may therefore be considered as our wrong view of what God sees rightly. Both for Him and for us the object is there; but it is there with higher qualities than we can appreciate or understand. — "THE CONQUEST OF FEAR," BY BASIL KING.

There is no greater trouble for thee than thine own self, for when thou art occupied with thyself, thou remainest away from God. — ABU SA'ID.

Young, your vices may be faults; but old, your faults are vices. — BENJAMIN CONSTANT.

Death has no pow'r th' immortal soul to slay;
That, when its present body turns to clay,
Seeks a fresh home, and with unminish'd might
Inspires another frame with life and light. — OVID.

FRAGMENTS

I

THERE is no veil to the unseen world except our *unbelief*. Unbelief results from impurity. Blessed are the pure in heart for they shall see God. We shall never see until we believe that we can see; nor hear until we listen believing that we can hear; nor will the presence of the Great Companions be manifest to us until we are convinced that they are near.

The inner sight is the power of sight purified. The inner hearing is the power of hearing attuned. The inner recognition is love answering to the call of love. Let us act upon these axioms even before we believe in them. They can prove themselves.

II

Temperament is only material from which we must develop character. Its appearance of finality is pure "maya." It is like the clay placed in the potter's hands, which he must turn into something of beauty and usefulness.

III

We should not give blind acceptance to any truth. We should not say: "That has been revealed, therefore it is so, — I shall in that sense think no more about it." The road of progress does not lie that way.

When a truth is presented to us, we must test and we must use it, — apply it here, apply it there, — sympathetically, not suspiciously; expecting to find it true, but realizing fully that it cannot be a truth for us until we have thoroughly experimented with it, and can prove it on the blackboard of our lives. Up to then, it can only be an interesting theory, to which we give the reverent attention due its source and arresting power — part of the mass of undigested "head doctrine" of which we are possessed, but in no sense "heart doctrine" before we have performed all the necessary experiments in the laboratories of mind and feeling.

We are wise if we keep a list of these axioms and work over them one by one, patiently and thoroughly, until we have made them our own. When we have done that, we can pass them on to others.

No man has a faith if he has not tested it.

IV

For every step in advance, for every step in the right direction, there is an immediate and peculiar temptation. Let us be on our guard.

V

Since in the Astral Light everything is reversed, more often than not what we think we want is not what we want at all.

CAVÉ.

SUFISM

III

IN the "Notes and Comments" for July, 1922, reference was made to the world of Arabic thought in its relation to the Theosophical Movement in Europe, from about 638 A. D., when the Arab conquests began, to the time of Albertus Magnus, Roger Bacon, and Thomas Aquinas. In view of the great vigour, the splendid ardour, the fiery enthusiasm of the movement begun by Mohammed, it would be natural to suppose that the Lodge was making use of that instrument, was implanting there some portion of the Truth. To be sure, one of the characteristics most commonly outstanding in Mohammedanism, is its materialization of religious concepts. Yet a tradition exists among the Faithful that there were revealed to Mohammed three kinds of knowledge: one was the external religion which he gave to the world; the second was the spiritual doctrine, which he might reveal or not as he chose, and the third concerned certain mysteries which were to be kept secret. However this may be, there was within the Mohammedan faith, in possession of the Sufis (already discussed at some length in earlier numbers of the QUARTERLY) a body of teaching which might reasonably cause Sufism to be regarded as the depository of the Truth, during the period when Europe was passing through the Dark Ages. With its lofty mystical concepts, its all-inclusiveness, its infinite variations, its freedom from form, Sufism seems too sharply in contrast to the narrow rigidity of Mohammedanism, to be an integral part of it. In its beginnings, however, this incompatibility was not apparent. Accounts differ as to the first Sufism. Some claim that it began about the year 800 when, as a result of the teachings of the Prophet concerning fear of God, fear of Hell, and fear of the Judgment, certain Moslems reacted away from the orthodox faith, and took refuge in asceticism and quietism. Others trace it back to the immediate companions of Mohammed, regarding it not as a reaction against, but as the natural consequence and concomitant of his teaching of fear. The early Sufis were orthodox Moslems as well, adhering strictly to the Koran and the Tradition. Indeed, to hold openly views contrary to the Koran and the Tradition would have meant death at many a period in the history of the sect, and in later years much of the teaching was veiled under symbolical phraseology, or taught only to the few, while more orthodox doctrines were professed openly. But from the first, the members of the sect endeavoured to spiritualize the rites of Islam, and in contrast to the ordinary orthodox idea of submission to a despotic God, the key-note of their teaching was love of God, longing for God, a life spent in seeking union with Him. It inevitably followed that while the orthodox theologians continued to regard the Koran and the Tradition as the highest authority, and indeed as the whole of religious knowledge, the Sufi mystics came to regard as still higher authority the light of the individual soul, and to interpret the orthodox

teachings in accordance with this divine illumination, considering that their true meaning was thus mystically revealed. "Only complete union of the knower with the known is knowledge."

Sufism meant, for one thing, renunciation of the world, and a life lived solely for God. To borrow from an eminent Sufi, "It is glory in wretchedness and riches in poverty and lordship in servitude and satiety in hunger and clothedness in nakedness and freedom in slavery and life in death and sweetness in bitterness. Sufism is patience under God's commanding and forbidding, and acquiescence and resignation in the events determined by divine providence." There is but little difference between such words and those which any of the great Christian mystics would use of the way marked out by the Master Christ. Indeed, many of their writings bear witness to the fact that the language of the soul is one. "Take one step out of thyself that thou mayest arrive at God"; "A soul that thinks to meet with no suffering in love, when it addresses itself to love, is spurned"; "The first veil between God and his servant is his servant's soul," — passages like these belong to a language that is universal, the common speech of the lovers of God, without regard to race or creed. And much of the Sufi teaching is of this character. One little parable, while perhaps somewhat more oriental in tone because of its terminology, is nevertheless, in spirit, possessed of the same universal quality in its expression of the longing for union, the pain of separation, the outpouring of love and the annihilation of self:

A Dervish once to his Friend's door drew nigh, and knocked.
"Who art thou, Faithful One?" was asked, ere 'twas unlocked.
" 'Tis I," the Dervish cried. "Then in thou mayst not come;
For at my well-dressed feast there is for raw no room,"
Replied the Friend. "But separation's fiery smart
Can purify the crude, and cleanse from guile his heart.
Since from the bonds of self thou art not yet set free,
By fiery flame alone canst thou refinèd be."
The Dervish went away. For one whole weary year
Did wander, grief-consumed, his Friend no longer near.
Then, cleansed at length by fire till self became as naught,
He turned him back again; his Friend's abode he sought,
And at His door he knocked, with trembling hand and meek,
Fearing some careless word his foolish lips might speak.
Again then asked the Friend: "Who at my door knocks low?"
He answered only, "O Belov'd, Belov'd, 'tis thou!"
"Since 'tis Myself that knocks, the door stands open wide —
But could two I's beneath one roof in peace abide?"[1]

[1] All quotations are taken from the following books: *Mysticism and Magic in Turkey*, by Lucy M. J. Garnett; *Mystics and Saints of Islam*, by Claud Field; *The Religious Attitude and Life in Islam*, by Duncan Black Macdonald, M.A., B.D., and *Studies in Islamic Mysticism*, by Reynold Alleyne Nicholson, Litt.D., LL.D. The last named book is an admirable treatment of the subject, having the great advantage of sympathy and understanding on the part of the author, entire readiness to sink his own personality and predilections, and recognition of the reality of a world beyond the tangible evidence of the senses. His position is shown by his statement that "no intellectual effort will bring us to the stage whence an initiated Mohammedan sets out."

In their effort toward perfect conformity to the will of God, in contrition and sorrow of heart, humility of spirit and of demeanour, and in the desire to be regarded as the lowest and most humble of mankind, the great Sufis and the Christian mystics are closely akin. But this does not mean that Sufism lacked its distinctively oriental and Mohammedan qualities. Illustrative of this point, is the account of the turning to God of a youth who, on hearing an eloquent discourse, felt a great love for God welling up within him, and was carried quite out of himself in transports of religious fervour. As a result of the first direction given him, he retired to a little chapel in his home, and there sat for seven years, saying continually, "Allah! Allah! Allah!" And "whenever drowsiness or inattention arising from the weakness of human nature came over me, a soldier with a fiery spear — the most terrible and alarming figure that can possibly be imagined — appeared in front of the niche and shouted at me, saying, 'O Abú Sa'íd, say Allah!' The dread of that apparition used to keep me burning and trembling for whole days and nights, so that I did not again fall asleep or become inattentive; and at last every atom of me began to cry aloud, 'Allah! Allah! Allah!'" The literature abounds in homely and often humourous stories, typical of the life of the people, and of their native wit, or sagacity, or craftiness — showing equally, in many cases, the extreme credulity of the superstitious lower classes, where matters of religion are concerned. There is a saying in Mohammedan countries, to the effect that a man's faith is not made perfect until he is supposed to be mad; and given the natural temperament of the people, this attitude produced extraordinary results. Furthermore, Mohammed had exhorted his followers, in case they did not feel deeply moved on hearing the Koran, at least to weep and thus to act as if they did. Extremes of religious feeling then, being considered a mark of great piety, were much sought after, and religious ecstasies, instead of being a culmination of religious experience, were a most usual and constant occurrence. Listening to a verse of the Koran, hearing the name of the Deity pronounced, or a line of religious verse, were all that was needed to produce ecstasy. The peculiar cry of the so-called Howling Dervishes was used to this end. The dances of the Dervish Orders — best known of which, perhaps, are the Mevlevi or Whirling Dervishes — were performed with the same object in view, and their result was a state in which cutting with knives, or other self-inflicted mutilations, left the ecstatic wholly unconscious of injury. Clairvoyance was common, as also magical powers of various kinds, and the production of psychic phenomena. In many cases, the latter were of a lower-psychic order, but there is also a belief in a teaching of higher Magic, supposed to have been given to Moses originally, on one of the tablets of stone. Many of the practices which grew up, and especially the austerities resorted to in extreme asceticism, are anything but congenial to Western ways of thinking. But the strength and vigour, the completeness of devotion, the ceaseless, unwavering effort that lay behind it — forty years of the most extreme asceticism were not unusual — can evoke nothing but admiration.

Sufism spread rapidly and was widely adopted. Different schools of thought

grew up, based on differences of opinion concerning mystical theory and practice, within the sect. By about the third century after Mohammed, Orders similar to the Christian Orders began to be formed, growing rapidly in size and importance; and at about the same time, a new strain entered into the Sufi teachings — the theosophical element. This was, doubtless, due in some measure to the universality of truth, and a result of the Sufi method of seeking truth within, by divine illumination. But during the long progress of Sufism, there is also the utmost significance in the history of the Arab conquests, resulting as they did in contact with the widely different civilizations of the conquered countries, and a consequent infusion of other learning into the thought of the Arab world; and it was among the Sufis that new truths took root most readily. The July "Notes and Comments" shows the effect of the conquest of Syria, Mesopotamia, Egypt and Persia, — and of the resulting contact with Neoplatonism and with a part of the Aristotelian teaching, both of which were "material of the Mystery Teaching." The *Secret Doctrine* mentions rare Chaldean lore that is in the possession of the Sufis. Added to this, Sufism had found a very ready soil in Persia — some of the most renowned among the mystics and poets of the sect being Persians. It is not surprising, therefore, to find in the teachings of these men, which of course spread, far beyond their immediate disciples, certain elements of Zoroastrianism, and — a most important addition — various forms of pantheism. This latter was one of the points at which the influence of Plotinus was strongly felt, — though every degree of pantheism was taught, from the emanation of the individual from the One and its return again into the One, down to a simple teaching of God's immanence in the world. All degrees, however, were in strong contrast to the orthodox view of Allah as entirely distinct from the world He created. By one means or another, also, certain elements of the religious systems of India were, at a fairly late date, brought into the main body of Sufi thought. It is deeply interesting — and quite as might be expected — to find in this amalgamation of truths from the four ends of the earth, large portions of the Truth, much as it has been presented in our own day.

There is the doctrine of the fundamental unity of all things, — that basic teaching of Theosophy. Being is one. Nothing else exists. The apparent diversity which presents itself on every hand, consists simply of the modes and aspects of the outer manifestation of reality. There is the Logos doctrine, and, as already suggested, the teaching of the descent of spirit into matter, its acquisition of self-consciousness, and return to its source. God (the term is left without definition here) reveals Himself on five planes: (1) the plane of the Essence; (2) the plane of the Attributes; (3) the plane of the Actions; (4) the plane of Similitudes and Phantasy; (5) the plane of sense. The closeness of the parallel at this point is not difficult to see. As for man, — he is Absolute Being limited by individualisation. The Perfect Man is a microcosm, reflecting all the attributes of the divine, and it is in man alone that the Absolute becomes conscious of itself in all its diverse aspects. Through the

medium of human nature, then, it returns to itself. "God and man become one in the Perfect Man . . . the upward movement of the Absolute from the sphere of manifestation back to the unmanifested Essence takes place in and through the unitive experience of the soul."

The term Perfect Man is used in two ways, which one might regard as a higher and lower aspect of the same idea. According to one, the Prophet, Mohammed (not the human being but the spiritual), is above all question the Perfect Man, a copy of God, the spiritual axis — referred to at times as the Logos — "on which the spheres of existence revolve." In every age he manifests himself through the most perfect men of that time. This does not imply a reincarnation of Mohammed — as a rule one finds among Arabian Sufis emphatic denial of any belief in reincarnation or metempsychosis, though it was sometimes taught by the Persians; but he inspires them, is their spiritual essence, and they his outer agents. (This suggests strongly what has been said of the relation between Buddha and Shankaracharya.) In its other use, the term Perfect Man refers to the greatest and most holy, living Sufi, the head of the Sufi hierarchy — for the hierarchical system was an essential part of Sufi thought. The distinction between the two uses of the phrase is made clearer, perhaps, by a reference to the "holy one" who is illuminated by the divine attributes (and it will be remembered that every human being mirrors, in some degree, all the divine attributes), and the "most holy one" who is united with the Divine Essence.

As for elements constituting man, there are indications of a division analogous to that of the seven principles, though the shades of meaning of the various Arabic terms are evidently difficult of translation, and it is perhaps unsafe to draw the analogy too closely. However, there is more than a coincidence in the statement that the "heart" has been called the rational soul; that the spirit is its inner part, and the animal soul is its vehicle. Equally suggestive are the references to the *nafs*, said to be connected with the idea of breath, and equivalent to the Hebrew *néphesh* (which latter term the *Glossary* gives as synonymous with the Prana-Kamic principle), and in nearly every instance used as though referring to the kamic nature; also another element, the Arabic term for which is the equivalent of the Greek *νοῦς*, related to the intelligence or the perceiving power. Students of Theosophy will be interested in the following: "There is but one Light and the Truth is (as) the Moon. He who has found the science of his own body (called the *Ilum i Vurgood*, his spiritual counterpart) knows his Lord; for the holy Prophet has said, 'To know thyself is to know thy Lord.' In this is comprised a knowledge of thine own secret and that of thy Creator." In this connection the functions of the "heart," in the religious life, and the several allied meanings with which the term is employed, are of special significance. "I mean by 'heart,'" says one learned Sufi, "his spiritual essence which is the *locus* of the knowledge of God, as opposed to the flesh-and-blood organ in which dead bodies and the lower animals share." In the Arabic word used, there is no idea of emotions, affections, or the sentiments which ordinarily are connoted when our own

word heart is used. Instead, it is an innermost essence; the thing which perceives and knows; the very basis of man's nature. Elsewhere it is referred to as the Divine consciousness, the "Throne of God," and His "Temple in Man."

The conscience or consciousness of the heart is a thing which God communicates. "At first He produces a need and longing and sorrow in man's heart; then He contemplates that need and sorrow, and in His bounty and mercy deposits in that heart a spiritual substance which is hidden from the knowledge of angel and prophet. . . . It is immortal and does not become naught, since it subsists in God's contemplation of it. It belongs to the Creator: the creatures have no part therein, and in the body it is a loan." Then there is the pertinent statement that whoever possesses it is "living," and whoever lacks it is "animal." Elsewhere, those who lack it are spoken of as asleep. All are asleep, whether in this world or the next, who are "forgetful of presence with God." In the next world, while they are with God, nevertheless they are with him in sleep, the sleep merely being lighter than in this world. Only the man who knows God, and to whom God reveals himself (here again the thought of union), is truly awake. There is a striking passage, characterizing the essential nature of this organ of religion, as it has been termed — a passage which again will suggest numerous parallels: "It knows God and draws near to God and works for God and labours toward God. It reveals what is with God; it is accepted by God when free from aught but him, and is curtained off from God when immersed in aught but him. It is happy when near God and prospers when man has purified it, and is disappointed and miserable when man pollutes and corrupts it."

Closely related to the heart is the spirit, "the subtle substance or vapour issuing from the hollow of the physical heart, and spreading by means of the arteries through the whole body." Like the heart, the term includes the idea of the knower or perceiver. It has been compared to a lamp, or again to the outpouring of the light of the sun on a wall. Commentators find difficulty at this point, due partly to the profundity of the concept itself, and partly to the fact that this portion of the teaching is kept secret, at least from the masses. Readers of the QUARTERLY have long been familiar with the fact that care has been taken in every great religion, through all time, to guard the mysteries from the profanation of the masses. "And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." To at least one commentator, however, it is a cause for nothing but bewilderment, as he endeavours to see any adequate reason for withholding so simple a teaching in so niggardly a fashion. He quotes the phrase, often used in this connection in Mohammedan theology, "Ye cannot bear it," and contents himself with the observation that intellectual snobbishness runs through the thought of this people, leading to the belief that the masses never can be taught!

Even among his peers, the Sufi maintained, if not secrecy, at least a discreet reserve, and to indulge in useless or purposeless words was regarded as evidence

that he had strayed from the Path. The story is told of a Sufi who was asked by his brethren what gift he had brought back from an ecstatic trance. He replied, with characteristic Sufi symbolism, "I intended on arriving at the Rosebush (the presence of Allah) to fill the skirt of my robe with roses, in order to offer them to my brethren on my return. But when I arrived at the Rosebush, its odour so intoxicated my senses that the hem of my robe escaped from my grasp." There follows the significant phrase, "Silent is the tongue of the man who has known Allah."

A very explicit teaching which is also of interest, is that regarding the Name. There are a number of divine names, some relating to the Divine Essence, others relating to the divine attributes. And the one name, Allah, comprises them all. This affords at least one explanation of the frequency with which the name of Allah is used among Moslems, — a battle cry in time of war, a potent aid in meditation, a part of many religious rites, a power in all departments of Mohammedan life. "God made this name a mirror for man, so that when he looks in it, he knows the true meaning of 'God was and there was naught beside Him,' and in that moment it is revealed to him that his hearing is God's hearing, his sight God's sight, his speech God's speech, his life God's life," and so on. Here again we have the idea of union, losing oneself (passing away, as the Sufi called it) in God. And it is further taught that in one stage of illumination, the Perfect Man (in this case, of course, the Sufi of exalted degree) receives the mystery inherent in each of the names of God, and "becomes one with the Name in such sort that he answers the prayer of any person who invokes God by the name in question." If this condition of becoming one with the Name — that is, of complete passing away from self and union with the divine — were held in mind and heart, the promise "Whatsoever ye shall ask of the Father in my name" would take on a meaning, new for many of us, and the whole subject of prayer would receive a new light.

There is a further step in this teaching of the Name. As already explained, there is a multiplicity of names, resulting from the ways in which God manifests himself. He is, for instance, the Guide, the Forgiver, the Avenger, and so on. Based on the verse of the Koran, "Allah shall lead the wicked into error," he is also, it is said, the Misleader, — a conception that sounds strange to Western ears, but is in entire conformity with the Mohammedan doctrine of predestination, which was an accepted part of the belief of many Sufis. In some instances, however, there was difficulty in bringing into harmony with certain of the mystical doctrines, the idea of predestining a man to eternal hell fire, — a difficulty which will be obvious. Each thinker met the problem in his own way. One man who evidently found it both distasteful and insurmountable, met it with the prayer: O God, since men and stones are alike in Thy sight, burn these stones and spare suffering humanity, — and then dismissed the subject from his system of thought. Another worked out an ingenious explanation, which, whether or not one believes in a "lake that burneth with fire and brimstone," affords a thought that may be helpful in the vicissitudes of ordinary life. According to him, when God predestines a soul

to suffering in the life to come, he places in that soul also a certain delight in the torment, and the power to endure it. Without the power of endurance, he would perish; without the delight, he would turn to God, — and in either case be freed. So long as the pleasure continues, the torment continues, and when God wills him to lose the sense of pleasure, the soul at once takes refuge in God (thereby finding release from torment). The idea may be made clearer, if from a number of pleasures enumerated, is cited one that is compared to joy in battle, which the soldier may experience in the highest degree, even though suffering intensely. The whole idea suggests (and this is where its practical value would seem to lie) the purifying effect of suffering, — its power to burn out the impurities which, so long as they last, stand between us and a turning to God.

Not only in their view concerning hell but, as might be expected, in their teaching of heaven also, the Sufis introduce variations on the orthodox Mohammedan idea. Only in three lower paradises are found the material delights which are usually suggested by a reference to the Mohammedan heaven. In four higher paradises are the saints and holy persons, ranged according to their degree of sanctity. There is also an eighth paradise, but this is "the roof of the Throne of God," and in it is the Divine Essence alone. In connection with the teaching concerning heaven, there is an interesting feature, which has its counterpart in the theosophical teaching regarding Kriyasakti. With the dwellers in paradise, thought has its full creative potency — with them, every idea immediately creates its corresponding object of sensation. And it is explained that this is not more generally possible in earth life, because most men are spiritually dead. Connected also with the teaching about heaven and hell are views concerning death, which suggest an effort to combine the orthodox belief with theosophical elements borrowed from Eastern religions. "Spirits," it is said, "dwell in the place toward which they look, without being separated from their original centre." The spirit never loses the qualities with which it is originally endowed, though, during earth life, it may have them only potentially. If on entering the body, the spirit regards the natural dispositions of the body as capable of being thrown off, surmounted, it "acquires angelic dispositions." The contrary being the case, it "assumes bestial dispositions." When, at the end of earth life, Azrael, the death angel, appears, he comes in a form determined by the beliefs and actions of the life just completed; the spirit looks upon him — and, true to its nature, dwells in the place toward which it looks, the body thereupon dying. Then comes a quasi-theosophical portion of the teaching: the spirit does not leave the body immediately, but "abides in it for a while, like one who sleeps without seeing any vision." Next it passes into an intermediate state, and presumably after that, to its final, predestined place.

To return once more to the subject of the Name: the different names, each producing its characteristic effect, were regarded as the reason for, the cause of, the different religions. This meant, theoretically at least, a very tolerant attitude toward all other religions, for each form of worship was regarded as

expressing some aspect of the Divine; all were necessarily in accordance with God's will and contributed to the divine perfection. God, in the restricted sense of the word (not the Absolute), is "the God who is contained in the heart of his servant"; and "the colour of the water is the colour of the vessel containing it." But the most perfect form of religion is the one that contains the idea of God most completely and universally. What this perfect form was thought to be, is shown by rather an amusing piece of evidence: in later centuries, a Brahmanical writing of which the fifth and last part was supposedly secret, and forbidden to most Brahmans, came into the hands of the Sufis. For the interdiction, the Sufis gave the explanation that those of the Brahmans who read the secret portion invariably became Moslems!

In a recent QUARTERLY there was quoted the teaching of H. P. B. concerning the dream state, and here again, it is worth while to note the conclusions reached by the Mohammedan mystics. The nearness and reality of the unseen world is a powerful factor in all their thought. The soul, in its essence, is spiritual, but its spirituality may be only potential while it is acting through the body and the bodily channels of apprehension. During deep sleep, when the body is at rest and the avenues of the senses closed, the soul may, for a flash of time, reach the pure soul-state. This, it is explained, brings with it for the moment, a knowledge of future events, — for the forms of events are contained in all spiritual essences, and the soul is then in its essential, spiritual state.

> Every night, O God, from the net of the body
> Thou releasest our souls and makest them like blank tablets;
> Every night thou releasest them from their cages
> And settest them free: none is master or slave.
> At night the prisoners forget their prisons,
> At night the monarchs forget their wealth:
> No sorrow, no care, no profit, no loss,
> No thought or fear of this man or that.

What is experienced during sleep must, on return, however, all be translated into terms of everyday life. The veil of the senses requires that. In the case of a person far advanced on the Path, it is not a matter of flashes during sleep, not a matter of dream. His soul has actually (no longer potentially) become a spiritual essence, and apprehends otherwise than through the agency of the body and the senses. The soul-contact with reality is of three kinds — the first, that of ordinary humanity; the second, that of the saints and holy persons, and the third, the Vision of the prophets, though the latter is of a special nature far transcending the other two. But the practical point emphasized, was the fact that contact with reality is possible when all the life of the senses dies down, becomes quiescent, and the soul is freed from bondage. That being the case, the same contact is of necessity a possibility while awake, granted the same means are employed. "Every man is potentially a seer and a saint." And the years of austerity, the rigid Sufi discipline, were of course

directed to this end — in the words of the *Song of Life*, "to reach awake the sea of power we bathe in while asleep," or, in Sufi phraseology, to plunge the mind, at will, totally in God. In fact, it was taught that anyone, by means of the proper discipline, could see the spiritual world — though only the upright soul could see it perfectly.

There seems to have been no fixed length of time for passing through the course of discipline, and methods apparently varied widely with different teachers, or even with different pupils under the same teacher. There is one instance, and perhaps many more, of an aspirant who gained illumination at once, and without going through the exercises, — at least under the usual conditions. The record is that of a young court official in India, during the reign of one of the Mogul emperors, — thus representing a late development of Sufism, not within the period referred to by the "Notes and Comments." The would-be neophyte had sought long to become a disciple of a certain noted Sheikh, but had met only refusal, because of his very evident duty in other directions, though told that he had a vocation. Finally, he was accepted. In this case, the Sheikh, by his personal aid, helped him to untie the "knot of the heart" — a phrase which the Sufis, too, employed. His is a record on which we would not venture a comment, but it is quoted for whatever it may convey to the reader:

" . . . The heart of the master was filled with sympathy with me. . . . During that entire night he concentrated his mind upon me, while I directed my thought toward my own heart; but the knot of my heart did not open. So three nights passed, during which he made me the object of his spiritual attention, without any effect being felt. On the fourth night, Mollā-Shāh [the Sheikh] said, 'This night, Mollā-Senghin and Sālih Beg, who are both very open to ecstatic emotion, will direct all their mind on the neophyte.' " This was done, and the next morning the report was given to the master that a little clearness had been perceived by the pupil. At this the master expressed encouragement, and continued the task in person.

"Thereupon, he made me sit before him, my senses being as though intoxicated, and ordered me to reproduce his own image within myself; and, after having bandaged my eyes, he asked me to concentrate all my mental faculties on my heart. I obeyed, and in an instant, by the divine favour and by the spiritual assistance of the shaykh, my heart opened. I saw, then, that there was something like an overturned cup within me. This having been set upright, a sensation of unbounded happiness filled my being. I said to the master, 'This cell, where I am seated before you — I see a faithful reproduction of it within me and it appears to me as though another Tawakkul Beg [the name of the aspirant] were seated before another Mollā-Shāh.' He replied, 'Very good! The first apparition which appears to thee is the image of the master. Thy companions [the other novices] have been prevented by other mystical exercises; but, as far as regards myself, this is not the first time that I have met such a case.' He then ordered me to uncover my eyes; and I saw him, then, with the physical organ of vision, seated before me. He then made

me bind my eyes again, and I perceived him with my spiritual sight, seated similarly before me. Full of astonishment, I cried out, 'O master! whether I look with my physical organs or with my spiritual sight, always it is you that I see.' " He tells of visions that appeared to him, explaining that under the direction of his master, he saw, each day, still further into the spiritual world.

From Sufi literature there comes the story of an elephant exhibited in a dark room to a number of people. One of them felt its leg and declared the animal to be like a pillar; another felt its ear, another its side, another its trunk, each observer, in the end, having a different opinion of what the strange beast was like, yet each being right so far as he went. The fable is used to illustrate the impossibility of really compassing the whole of Sufism — the need to realize that even after lengthy study and prolonged effort, it may well be that only one aspect has been touched upon.

There is one element, however, which it would seem safe to regard as inherent in every aspect, the key which would unlock the door to an understanding of the whole, — namely, abandonment of self. Selflessness is made a cardinal principle. When the individual self is lost, the Universal Self is found; yes, but further than that, a man's very inspiration to selflessness must be free from self. It is not the self that can make the effort to become selfless, but only the Divine that can accomplish it "through a flash of the divine beauty" in the heart. God gives the inspiration to self-abandonment, and God carries it through, or it is nothing worth, for "one who renounces a thing through self is in worse case than if he had not renounced at all." There is much in this connection which suggests *Light on the Path*, and, as in that book, the teaching is that the self must be transformed, transmuted, until it is wholly submissive to the spirit.

Perhaps nowhere more than in this teaching of self-abandonment, is there so apparent the *completeness* of the Sufi practices. An outer observance, to be worth doing at all, must go clear through — motive, spirit, innermost being, all at one. It is not *personal* participation in the Divine nature that must be sought, but total freedom from the bondage of selfhood. There is the story of the worshipper who, prompted by the devil, ceased his cry of "O Allah!" because he met with no response, "because the answer 'Here am I' came not." Swift was God's message in rebuke:

> "Was it not I that summoned thee to service?
> Did not I make thee busy with My name?
> Thy calling 'Allah!' *was* my 'Here am I',
> Thy yearning pain My messenger to thee.
> Of all those tears and cries and supplications
> I was the magnet, and I gave them wings."

What more complete freedom from the bondage of self than to find the response solely in the impulse to call upon Him, to find in the pain of separation from Him, in the yearning for union with Him, complete satisfaction since He has called it forth — utter acceptance of His will, be it heaven or hell.

J. C.

THE TWO WISDOMS
MUNDAKA UPANISHAD

TRANSLATED FROM THE SANSKRIT WITH AN INTERPRETATION

II

The Eternal is manifest, yet concealed; Moving-in-secret is its name; it is the great abode in which all things are set firm.

It moves and breathes, with opening and closing eyes; know ye that this, which is Being and non-being, is to be sought after; it is beyond the understanding of creatures, it is most excellent. It is fiery, more subtile than the atom; in it these worlds are set, and the dwellers in the worlds.

This is the enduring Eternal, this is Life, the Word, Mind. This is the Truth, this, the Immortal. This is to be aimed at as the mark; pierce that mark, O beloved!

Grasping the potent weapon, the Secret Wisdom, as thy bow, fit to it the arrow of thought sharpened by meditation, drawing the bow with the heart filled with the Being of That, aim at the Everlasting as thy mark, O beloved!

The holy syllable is the bow; the arrow is thyself; the Eternal is the mark. The arrow should be sped by him who has conquered delusion; let him find lodgment in That, as the arrow in the mark.

That whereon Heaven and Earth and the space between are woven, with Mind and all lives; know ye That as the One, without other names, for That is the bridge of immortality.

As spokes are set in the nave of the wheel, in Him are the life-courses set; through them He moves in manifold forms of life. Meditate ye on the Soul through the holy syllable; may it be well with you, in crossing to the shore beyond the darkness.

THE Eternal is manifest in the whole manifest universe, yet concealed as to its own unknowable Being. Moving-in-secret is its name, because it is the hidden motive force, the inner driving power, in everything from the atom to the cosmos. We find ourselves steady in the midst of space; wherever we are, it is always "here"; we are thus steadfast because our inmost being rests, set firm in the Eternal.

We have the same contrast which Plato draws, between the Eternal, which ever is, but never becomes, and the manifested worlds, which never are, in the sense of final reality, though they are ever becoming. In this sense, the Eternal is both Being and non-being. And what a superb picture of the Eternal, alternately manifest in Manvantara and concealed in Pralaya: "It moves and breathes, with opening and closing eyes."

The Commentary attributed to Shankaracharya contains a passage of

exceptional eloquence, referring to these verses: "Who is that Mighty One? It is He, at whose command Heaven and Earth stand apart, separated from each other; He, at whose command sun and moon move for ever, glowing like whirled firebrands; He, at whose command the rivers and the oceans transgress not their bounds; He, at whose command all things that move or move not are established; He, at whose command the seasons and the waters trespass not; He is the Mighty One."

The full meaning of the holy syllable, Om, is set forth at length in *Mandukya Upanishad*, to be translated next in this series. As regards the macrocosm, it symbolizes the three worlds, earth, interspace, heaven, summed up in the divine world which contains them all; as regards the microcosm, it symbolizes the three worlds in man, in their ascending order: the natural man, the psychical man, the spiritual man, consummated in the divine man; or it is the consciousness of each of these, again in ascending order. And the ascent from the ordinary consciousness of the natural man, to the supreme consciousness of the divine man, through meditation enkindled by fiery aspiration, is symbolized in the Upanishad by the arrow shot at the mark, and lodging in the mark.

He who is under delusion looks not toward the Eternal, but toward broken reflections of the Eternal in visible, material things, by which his eyes are fascinated. He must break this fascination through his ardent desire for Truth, before he can begin to aim at the Eternal.

The concept of the remaining verses is almost exactly that of Dante, in the twenty-seventh Canto of the *Paradiso:*

"The nature of the universe which stilleth the centre and moveth all the rest around, hence doth begin as from its starting point. And this heaven hath no other 'where' than the Divine Mind wherein is enkindled the love which revolveth it and the power which it poureth forth like rain. Light and love grasp it in one circle, as doth it the others, and this engirdment He only who doth gird it understandeth. Its movement by no other is marked out; but by it all the rest are measured."

He who is all-knowing, all-wise, whose is this greatness in the world, He is the Soul, established in the city of the Eternal, in the heavenly ether.

Formed of mind, leader of life and of the body, established in food, dwelling in the heart, Him the wise discern through wisdom, formed of joy, immortal, radiant.

The knot of the heart is untied, all doubts are cut; his bondage through works wears out, when That is known, which is above and below.

In the highest golden vesture is the stainless, partless Eternal: that radiant One, the light of lights, whom the knowers of the Soul know.

The sun shines not there, nor the moon and stars, nor these lightnings, nor fire like this; after the shining of this, all things shine; by the light of this, all else is illumined.

The Eternal, verily, is this, immortal; the Eternal is before, the Eternal is behind, the Eternal is on the right hand, the Eternal is on the left; extended below and above is the Eternal, the Eternal is all this, to the uttermost.

When the disciple, through the use of intellect and intuition, has gained some conception of the Eternal as the Life of all things, he is bidden to seek that Eternal within his own heart, superbly called "the city of the Eternal": "For within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because when you reach it you have lost yourself. It is unattainable, because it for ever recedes. You will enter the light, but you will never touch the flame."

The Soul is the leader of life and of the body, because by the Soul the whole setting of life and every event are ordained, for the purpose of the Soul; the powers of the body are the outer manifestation of the powers of the Soul, made concrete in order that the earlier steps of experience may be more easily gained. It is established in food, because food is the symbol of experience, which is the food of character, the food by which the inner life grows.

The knot of the heart is the sense of separateness. The disciple "grasps his whole individuality firmly, and by force of his awakened spiritual will recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful complex separated life exists, then, indeed, and then only, he is upon the way."

The symbol of the Eternal as the light of lights is as old, perhaps, as the soul of man, as old as light itself. It runs through all the Scriptures of the world. Isaiah uses the same simile: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." An even closer parallel is found in the *Revelation:* "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

Two birds, close comrades, rest on the same tree. One of them eats the sweet fruit; the other watches, eating not.

In that tree is man, sunk down, grieving for his lost power, deluded; when he sees the other, the Lord in his greatness, as one with him, he is freed from sorrow.

When the seer beholds the Maker, the spiritual man, bearing within him the Eternal, then, illumined by wisdom, passing beyond both works enjoined and works forbidden, stainless, he attains to supreme oneness.

This is the Life that shines through all beings; knowing Him, he attains to wisdom, for there is no other who imparts wisdom. Rejoicing in the Soul, delighting in the Soul, accomplishing all things, he becomes the most excellent knower of the Eternal.

The parable of the two birds joined together in close companionship indicates the relation of the inner and the outer self. The inner self watches, while the outer self eats the fruit of the tree of life. The outer self is man, sunk down,

grieving for his lost power, deluded; when he regains the vision of the inner self, the Lord in his greatness, as being his true self, then he is freed from sorrow.

This would seem to be that stage on the way, of which it is said: "Look for the warrior and let him fight in thee. Take his orders for battle and obey them. Obey him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself."

For this Soul is to be gained by truth, by fervour, by thorough knowledge, by service of the Eternal perpetually rendered.

In the body within, formed of light and radiant is he, whom they who strive toward him behold, they whose sins are worn away.

Truth conquers, and not untruth; by truth is the path, the divine way, ascended, the path by which the seers go, who have gained their desire, to the supreme treasure house of truth.

Great is that, divine, in form beyond thought, more subtile than the subtile, shining forth. Farther than far, yet it is close at hand; here, hidden in the heart, for those who have vision.

Not by the eye is that apprehended, not by speech, nor by the other powers, nor by penance and the works of the law; through the grace of wisdom, when the heart is pure, through meditation he beholds Him who is undivided.

This subtile Soul is to be known through the heart, into which life has entered fivefold; through these life-forces the whole consciousness of beings is woven; when this consciousness is purified, the Soul shines forth.

Whatever world he who is purified conceives in his heart, whatever desires he desires, that world he wins, and those desires; therefore let him who seeks well-being honour him who knows the Soul.

The Soul is to be gained by truth. If we consider that the Eternal is made manifest to us in truth, beauty and goodness, we shall, perhaps, find it to be true that our own age has a deeper reverence for truth than for either goodness or beauty. Those who devote their lives to the search for truth, in the many fields of science, would appear to be more convinced, more in earnest, more whole hearted in their search than, let us say, the devotees of art, poetry, painting, who are professed seekers of beauty; or than those who make a profession of the search for goodness, in religion. These are sincere in their way, but they seem in a sense to lack both the high enthusiasm for truth which inspires so many followers of science, and the final determination to follow the truth, to seek the truth, to pay any price for the truth, which so many men of science have. The men of science willingly undertake greater sacrifices, and, just because of their deep reverence for truth, and their profound determination to attain to truth, they do not think of their undertakings in terms of sacrifice, but rather in terms of promise, of opportunity. This profound reverence for truth, this indomitable determination to pay any price whatever to attain it, counting that price a splendid opportunity, is the spirit which must inspire the

disciple, who must likewise have the same disinterested and impersonal worship of truth for its own sake.

He knows the supreme dwelling of the Eternal, resting in which the world shines, luminous. They who have conquered their desires, draw near to the spiritual man; full of wisdom, they conquer the seed of rebirth in the world.

He who desires desires, dwelling on them in his mind, through these desires he is reborn in this place or in that. But he who has attained his desire, who has gained the Soul, from him even in this world all desires melt away.

Not by speaking is the Soul gained, nor by much reasoning, nor by hearing much; whom the Soul chooses, by him it is gained; the Soul reveals its own form to him.

Nor is the Soul to be attained by him who lacks valour, nor by the heedless, nor by penance without renunciation. But when he wisely strives through the right means, this Soul enters his heart, where dwells the Eternal.

Attaining Him, rejoicing in wisdom, purified from passion, gaining peace, winning that all-penetrating Soul, wise, united with the Soul, the seers enter into the All.

This passage is so full of the simplicity of beauty that it hardly needs any comment. But there is, perhaps, one phrase on which further light may be shed by a comparison with other Scriptures: "Whom the Soul chooses, by him it is gained."

Take the words of the Western Master: "Ye have not chosen me, but I have chosen you, and ordained you"; or the words of his heroic disciple, Paul: "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me . . . " and think of the endless speculations concerning predestination and foreordination which have been based on them, causing on the one hand much spiritual pride and vanity, and on the other, deep moral anguish; and it becomes apparent how great is the need of wisdom and of humility, in interpreting passages like these.

It would seem to be a question of perspective, of seeing the Soul, the Higher Self, in its true relation to the lower, personal self; the whole series of personal lives existing for the purposes of the Soul, that the divine powers of the Soul may be brought forth and made manifest. If we see this, then we can think of the Soul planning, guiding, supervising the whole series of lives; in these lives developing, one after another, its divine potentialities into actualities; and finally, when the time is ripe, summoning the personal self to become one with its divine prototype, so that the full essence of individual life, which has been brought to a focus through personal experience, may be carried over into the Soul. In that given life, then, when maturity had been reached, the Soul might be said to choose the personal man; to this extent, predestination would be a reality. But it is evident that the power of the Soul has been over the whole series of lives, guiding and guarding them, waiting only for ripeness. In this sense, there has been no injustice, nor is there any reason for the moral anguish that this doctrine misunderstood has inflicted on so many sensitive

hearts. For we may be certain that these very hearts that deeply concern themselves with the problem of election, thereby prove their ripeness; that concern itself is the work and evidence of the Soul, preparing them for the final effort and sacrifice, the sacrifice of the sense of separateness.

Nor, we may reverently suppose, is it otherwise with the choice of the disciple by the Master. He who ardently longs to be chosen as a disciple, testifies by that very longing that the power of the Master is over him; the longing itself is the Master's gift, to lead him on his way homeward.

They who have understood that wisdom which is the essence of the Vedas, who strive through renunciation and union, purified in heart, all these at the time of the end gain liberation, immortal in the realm of the Eternal.

Gone are the thrice five parts in their places, and all the shining powers in their several shining, and all works, and the self of mental action; all have become one in the unchanging Supreme.

As rivers, flowing to the ocean, go to their setting, putting off name and form, so the possessor of wisdom, freed from name and form, gains that Spirit which is higher than the highest, the Divine.

He who knows the supreme Eternal, becomes the Eternal, nor is any born in his line who knows not the Eternal. He crosses beyond sorrow, he crosses beyond sin, freed from the knots of the heart he becomes immortal.

This is declared by the Vedic verse:

They who fulfil the rites, who hear the Vedas, who are established in the Eternal, who offer themselves with faith in the one Seer; to them let him declare wisdom, who have duly fulfilled the head vow.

This is the truth which the seer Angiras declared of old. He receives it not, who has not fulfilled the vow.

Obeisance to the supreme Seers!
Obeisance to the supreme Seers!

Two phrases in this beautiful passage call for a slight elucidation. The "thrice five powers in their places" are the five senses or powers of perception, the five powers of action and the five energies which are called the life-breaths. These, with the self of mental action, make up the lower personality, and are left behind when full liberation is attained.

The "head vow" is referred by the Sanskrit commentators to a vow to carry fire on one's head as a penance or a trial of faith. But we may surmise that this vow itself is a symbol, perhaps of purification of thought by the fire of wisdom; perhaps of the resulting revival of long dormant perceptive powers. It is said, in another Upanishad, that in the head is the home of Indra, ruler of the gods. It is possible that the vow may have some relation to this.

The last sentences pick up the thread of the opening passages of this Upanishad, in which we are told that it embodies the teaching of the Master Angiras, who received it through the succession of the supreme Seers.

C. J.

AKHNATON THE "HERETIC" PHARAOH OF EGYPT

VII

The New Kingdom (The Empire)

AMENHOTEP III died when his son was still almost a child and Queen Tiy, already used to a large share in the government, became Regent. At a not much later date the young Crown Prince was married to the Princess Nefertithi who is supposed by some writers to have been Syrian, a fact which has not, however, been proved. Petrie identifies her with a certain Mitannian princess, while N. de G. Davies says: "There is no strong ground for supposing it (her origin) to have been foreign. The Queen's rights as heiress rather imply a royal Egyptian descent on both sides." Maspero speaks of her as "a princess of the pure solar race," maintaining that "Amenothes IV (Akhnaton) married her so as to obtain through her the rights which were wanting to him through his mother Tiy," who, Maspero insists, was not royal. The point is interesting as well as important since there is so much difference of opinion in regard to the amount of Asiatic influence in Egypt (and especially at Court) during the period of which we write. Whatever Nefertithi's origin may have been, however, the choice seems to have been a wholly wise one, for she proved to be in every way the sympathetic sharer of all her husband's ideals, the active supporter of all his reforms.

We come now to the time when the Crown Prince Amenhotep had become the Pharaoh, Amenhotep IV, inheriting the throne of his fathers, and, what must have been a source of great concern to him, inheriting also the god which his forefathers had worshipped, but which, thanks to a priesthood faithless to its responsibilities and duties, had now become a national menace. The young Pharaoh can have had no illusions as to the degradation of that priesthood, nor on the other hand, can the priesthood of Amen, seeing the increasing reverence paid the, as yet, unfamiliar god Aton, have had any misconceptions as to the growing danger to themselves in a consequent decrease of power and riches, should the royal favour be transferred. For Aton was now officially recognized, and while it is evident from contemporary records that Amenhotep IV, trying to guide the minds of his people to purer religious conceptions, realized the danger to his country of too sharp and sudden a break, yet is it also apparent that he determined, early in his reign, to establish Aton worship as the state religion, hoping no doubt that time and the example of the Pharaoh would wean his people's hearts away from their dangerous allegiance to the priests of Amen. Therefore we are not surprised to find, in the early years of the reign, a temple dedicated to Ra-Horakhti-Aton in the very midst of the Karnak-Luxor group. This intro-

duction at Karnak of another god than Amen was no innovation, for many other gods had long since been represented there, and it is almost certain that at first there was no intention of obliterating any of them, nor of showing actual severity towards the older priesthoods of Egypt. This would be entirely in keeping with the kindly nature of the young reformer, who would certainly never have resorted to harsher measures had he not been driven to them. But the priests of Amen could brook no rival who threatened to supplant Amen as the state god, and they increased their intrigues, in which they were already only too proficient, till at last it must have become evident that in order to save Egypt from utter moral ruin a clean sweep must be made. It is at this point that the various historians on the period part company, for to some the actions from now on of Amenhotep IV show him to be the most relentless of fanatics, while others recognize in him "the warrior who knows no compromise with evil."

It must have been a terrible time for the young King who loved his country so passionately, so selflessly, and many long hours must he have spent in prayer, asking for guidance, hoping that wisdom would be given him in this moment of Egypt's grievous need. It was no small thing for one man, even if he were the Pharaoh, to face countless generations of tradition and resolutely to turn aside into unfamiliar paths, calling on his people to follow him, pleading with them to turn from the old observances, now dishonoured and defiled by evil associations, to what must have seemed strange new forms. Little wonder if only a handful responded, — the rank and file of humanity is ever fearful of the unknown, the untried. But Amenhotep IV had a will of iron under his gentle, gracious exterior, a determination probably till then little suspected by anyone, perhaps least of all by himself, and soon the world was watching a struggle of opposing wills such as had not before been seen; the royal will on the one hand, through which was working the Divine Will of the Powers of Light, and the sacerdotal will on the other, the foul subterranean channel for the work of the Powers of Darkness; — the one, open, straightforward, transparent; the other, crafty, manœuvring, unclean.

The change was abrupt; in practically all the histories of Egypt comment is made on the rapidity with which Amenhotep IV altered his method, and though none seem to throw more than a glimmer of light by way of explanation, it is certain that only events of a very remarkable nature could have instantly resulted in the complete abandonment of the earlier, more peaceful methods; for up to now any attempted reforms had been entirely conciliatory in spirit. It seems to us that we have not far to look, and that we find two distinct causes[1] which are responsible for this sudden change. Our evidence in both cases is fragmentary but it apparently furnishes us with the needed solution. About the second or third year of his reign there appears to have

[1] It is quite likely that the recent discovery of the tomb of Tutankhamen in the Valley of the Kings at Thebes may throw much new light on the whole "heretical movement," once any papyri found in the tomb are deciphered. One or two archæologists, notably Weigall, have long since held the theory that Akhnaton's actions were influenced by and could be linked historically with the movements of the Israelites prior to the Exodus. It is not impossible that some such connection may come to light, but in the meantime we can only await developments.

been the discovery of a kind of plot contrived by "the priests," — no doubt at all that the priests of Amen are meant, though to judge from subsequent events, some of the other priesthoods (not of course Heliopolis) would seem to have been concerned in it. What sort of a plot it was we are not told, but knowing the character of the priesthood of Amen at that time, we realize that it must have been of a very black and terrible nature — probably a last, desperate stand in what the priests realized was already a lost battle for supremacy in Egypt. The only direct reference we get to it is in a proclamation to his people made somewhat later by the King himself. In this proclamation he makes it evident that the priests have surpassed even their customary baseness, and in a passage full of growing scorn and indignation he draws a picture of their increasing infamy during the reigns of his predecessors,[2] apparently making no attempt to soften or modify the revelation of their guilt. Such a public arraignment must have called for supreme moral and physical courage, and we believe that the young King realized to the fullest the personal danger he ran in thwarting and exposing the schemes of the priests of Amen, the masters of black magic; but he never for one moment wavered in the step he resolved to take.

The other cause which was the real turning point in his life is to be found recorded in an inscription which is also very fragmentary, but there is no doubt that it is the broken account of a great spiritual experience. Self-dedicated while still a boy to the service of Aton, very early in his reign he had himself assumed the office of High Priest, taking the title of "Great Seer" which, we remember, was the name by which the High Priest of Ra at Heliopolis was known, and it must have been about this time that he had the epoch-making revelation of what the Aton faith was to mean. Its suddenness is made evident to us in the tomb at Thebes of Rames, an official of high rank and many titles.[3] In this tomb we find among the earliest reliefs and inscriptions, the Pharaoh, Amenhotep IV, represented in the orthodox fashion as a follower of Amen, — no doubt showing an early and voluntary concession to tradition. Side by side with this, and apparently of not much later date, the Pharaoh is no longer portrayed as worshipping according to custom, but is shown definitely under the protection of Aton, with all the peculiarities of art which gives Aton worship a stamp of its own, — the sun's disc with down-streaming rays, of which we shall speak later. What, however, is most significant of all, is an inscription, very much defaced, most of it lost forever, but which is beyond the least doubt a fragment of an account given by the King himself, of the sudden

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[2] The passage is so damaged that we can with difficulty piece it together, but the aim of the Pharaoh would seem to be to give a short historical account of the gradual, but unarrested degradation of the priesthood of Amen, for the names of two Kings are mentioned, though only one, the second, is decipherable. That one is Thothmes IV, which would probably make the first name that of Thothmes' predecessor, Amenhotep II (though of course it *might* be his successor Amenhotep III). In this way we should gather that the degradation began just after the death of Thothmes III, which is, as a matter of fact, what history has shown us. We shall refer to this record later.

[3] For a good drawing of this important monument refer to *The Funeral Tent of an Egyptian Queen*, by Villiers Stuart, plates 15 and 16. The reader is, however, warned against the historical conclusions put forth by the author, *i.e.* that Amenhotep IV and Akhnaton were two separate and distinct individuals. Later research has rendered this idea quite untenable; *vide* in particular Maspero's *Struggle of the Nations*, p. 316.

unveiling to him of the Inner World, the sudden revealing of the Realities of Existence, the sudden seeing of his Master face to face. This fragment is one which is incorporated in a much damaged collection of brief inscriptions, all of which refer to an audience which Rames (especially trusted as "master of secret things of the palace") had with the King, an interview probably expressly planned for the purpose of communicating the High Command which the King himself had just received. It was perhaps his first *conscious* connection with the Lodge, perhaps an initiation. So illegible is most of the inscription that we do not know what were the details of the King's disclosure to Rames, and we can only guess at them from the Pharaoh's subsequent actions as we watch the steady and orderly unfolding of the Aton faith. We may know at least, however, that from that High Command, as he understood it, the young King never swerved by so much as a hair's breadth. The fragment runs thus: — ". . . The words of Ra are before thee, . . . of my august Father who taught me their essence . . . all that is His . . . since He equipped the land. . . . It was known to my heart, opened to my face, I understood. . . ."

No student of Theosophy could read these words without a quick and reverent response to their evident meaning, and we must all instinctively link up this broken record of an overmastering experience with that other, fortunately less fragmentary account of a like unearthly and glorious adventure (also Egyptian) which we find in the second book of *The Divine Pymander*,[4] and which in spirit it resembles so closely that we venture to give a fraction of it here: —

> My Thoughts being once seriously busied about the things that are, and my Understanding lifted up, all my bodily Senses being exceedingly holden back, as it is with them that are very heavy of sleep, by reason either of fulness of meat, or of bodily labour, methought I saw one of an exceeding great stature, and an infinite greatness call me by my name, and say unto me, "What wouldest thou Hear and See? or what wouldest thou Understand, to Learn and Know?"
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> Then said I, "Who art Thou?" "I am," quoth he, "Poemander, the mind of the Great Lord, the most Mighty and absolute Emperor: I know what thou wouldest have, and I am always present with thee."
>
> Then said I, "I would Learn the Things that are, and Understand the Nature of them and know God." "How?" said he. I answered, "That I would gladly hear." Then he, "Have me again in thy mind, and whatsoever thou wouldst learn, I will teach thee."
>
> When he had thus said, he was changed in his Idea or Form and straightway in the twinkling of an eye, all things were opened unto me: and I saw an infinite Sight, ..."

The remainder of this indescribably majestic chapter, far too long to give in

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[4] *Collectanea Hermetica*, edited by W. Wynn Westcott, Vol. II, Bk. II. Cf. also *Thrice Greatest Hermes*, Vol. II, pp. 3 to 20.

its entirety, can easily be referred to by anyone wishing to refresh his memory, and he will find much of it especially illuminating if he bear in mind the spiritual kinship of the two experiences.

Apparently the King took action at once. At all costs must a resolute and unabated effort be made to save the remnant of his people (those at least, who had not already given themselves, beyond recall, to the corroding influences of the day), from their fatal submission to the priests of Amen. He had tried by gentle means to bring his country back to a sense of the old-time purity and simplicity of the religious life; he had tried to show them that it was clean hearts not hollow ritual which was the true life; that unity of aspiration not emphasis on separate cult worship would alone restore Egypt to her former spiritual glory. The only response from the priesthoods had evidently been nothing but increased intrigue, hypocrisy, lying; and there was but one thing to do, — the evil must be cut away once and for all, the time for half measures, for friendly adjustments, was past. So the King took a daring and resolute step, proclaiming that henceforth no other god than Aton (always be it remembered a higher aspect of Ra) was to be allowed recognition anywhere in Egypt. The various priesthoods (save Heliopolis) were dispossessed, the priesthood of Amen, to all outer appearances, completely wiped from the face of the earth: so far as human means could make it possible, the Amen cult was blotted out. The King sent his sculptors through the length and breadth of the land with the orders that wherever the discredited name of Amen was found, in temples or on monuments, it was to be effaced. Wherever the word "god" appeared, Aton was to be graven in its place, while the old word "gods" so common in Egypt, was done away with altogether. The many gods were to be drawn up into and absorbed in the One God, Aton, and in Him was to be found the whole of Truth. This is where, it seems to us, most commentators have gone astray, losing the very keynote of the Aton faith; for Aton was the *Uniter*, and in that sense the Preserver. This has not been sufficiently emphasized, and historians have been far too prone to dwell on the destructive side of the Aton worship, carrying it no farther, and forgetting Akhnaton's unfailing and sustained efforts to show that *Unity*, above all else, was at the heart of the "new religion."

And now the King determined to change his name. Since it was the Amen priesthood which had been at the root of the evil tendencies of the day, poisoning all social life and neutralizing all spiritual effort, contaminating the other priesthoods and sowing disaster broadcast, Amenhotep would bear no name which contained the dishonoured word. Also there was undoubtedly a more positive and occult significance, — the change of name which denotes complete change of life, complete severance from old conditions, the being born again into a larger, holier world, which in its most familiar form we find symbolized to-day in the Roman Catholic Church by the adoption of a new name when entering a religious order. Hereafter the King was to be known by a name which interpreted the true state of his own heart, — Akhnaton, "The Glory of Aton" or, as sometimes translated, "Aton is Satisfied."

Beside this there was his own father's name, and this must have caused him a real pang, for having pledged himself to clear the land of Amen he could not even allow the name of Amenhotep III to remain, and he therefore gave orders that it was to be cut out wherever it was found. This is one of the "base acts" which Akhnaton's enemies hold up against him, ignoring the fact that not only was it by no means an uncommon thing in Egypt for one King, wishing to appropriate a certain monument to himself, to have his own name inserted over that of its real founder (thus giving the appearance of his having erected the monument himself), but ignoring also what is of more vital importance, — that Akhnaton did this in defence of an all-consuming *principle*, while in most of the other cases it was done purely as a means of self-glorification.[5] Knowing the innate gentleness of Akhnaton's nature there is every reason to believe that this act was a most painful one for him, but once having given himself to his work, there was no thought of turning back.

He now decided on a step which no doubt he had contemplated for some time. Thebes had been the hot-bed of the subversive Amen-worship and was full of bad influences. He was too fearless to have any misgivings on his own account, but being wise beyond his years, he knew that the few followers he had collected around him must be given every chance of remaining true to their new allegiance, and he therefore determined to remove his court to a spot which was at a safe distance from old associations. There is absolutely no excuse for believing, as Akhnaton's unfavourable critics would have us do, that this decision was prompted by the selfish desire to shut out from his own paradise the rest of the world. The *universal* spirit of the religion which he gave to that world, and which with an overflowing heart he offered the peoples of his time, is in flat contradiction to such a view-point. So far from wishing to shut anyone out he spent his short life pleading with them to throw away their petty, self-seeking lives and join him in his untiring search for "The Truth." So boundless was his devotion that he wanted to remould the whole world for Aton, to make for him a new and beautiful dwelling place from whence could stream out unhindered, over the broad earth, the pure, unsullied spring of worship and adoration which he felt welling up in his own heart. So he set about building a City of the Horizon, and he chose for its site a great, semi-circular, rock-bound plain on the eastern bank of the river, in Middle Egypt. A vast amphitheatre of cliffs girded this plain, stretching wide, sheltering arms about it protectingly north and south; the river, sweeping past, guarded it on the west. So far as is known, no town had ever been built here, and few traces of any later occupation have been found. It was virgin ground when Akhnaton chose it for the House of his Father Aton, and so practically has it remained to this day. We could almost apply to it those words found in the Comments on *Light on the Path:* "There are certain spots on the earth

[5] We give one example only, — Horemheb, Commander-in-Chief of the army under Akhnaton, and trusted by him as a friend, and who, later, usurping the throne became one of Akhnaton's most bitter critics, not only appropriated inscriptions graven by other Kings, but his pylon at Thebes is built of the blocks of stone which had been used in constructing Akhnaton's (his friend's and his King's) Theban temples, and this for the sole purpose of magnifying his own importance.

where the advance of 'civilization' is unfelt. . . . In these favoured places there is always time, always opportunity, for the realities of life; they are not crowded out by the doings of an inchoate, money-loving, pleasure-seeking society." It was sacred ground then as it is now, and in that small, holy precinct, kept alive by a mere handful of "the faithful," was concentrated what had formerly been the exalted heritage of the whole land, — an abiding consciousness "of the Lodge of the Great Brotherhood which was once the secret splendour of Egypt."

The rapidity with which the great town of Akhetaton, — "The Horizon of Aton," and known to us to-day by the Arab name of Tell el-Amarna, — was built, throws a side light on Akhnaton's consuming energy and force, once he had determined on a course of action, for, so far as we can discover, the city was made sufficiently habitable for the King and his court to remove there by the fourth or fifth year of his reign. But before the actual removal, and while he was still living at Thebes, he apparently made many state visits of inspection to the then fast-growing town, and he had caused to be cut in the living rock of the encircling hills, on both sides of the river, fourteen huge boundary stelæ, thus marking the limits of the whole sacred district of Aton. Some of these stelæ record various ceremonies, when the King made public appearances and when certain proclamations were issued. One of them furnishes us with such a brilliant picture of the early days of the city, and puts on record statements of such vital importance made by the King (statements which show him to have been consciously acting, not of his own unaided volition, but under Divine Guidance), that it will serve as a good starting point from which we can continue to trace the life and growth of the Aton faith in its new surroundings. It was evidently a ceremony of dedication, and though in exactly what part of the city the ceremony itself was held is not made clear, we read how, after the usual religious sacrifice, the King called together his nobles and high officials and told them that he had built Akhetaton in obedience to a Divine Command, that Aton himself had chosen the spot and set its boundaries. The King, with a solemn vow then swore never to alter these boundaries or to allow the stelæ to fall into ruins. We quote only from parts of this particular record, as the inscription is a very long one: —

> Year 4, fourth month of the second season, day 4.
>
> Liveth the Good God, . . . [here follow the titles of the King and Queen].
>
> On this day Royalty was in Akhetaton. His Majesty ascended a great chariot of electrum, like Aton when he rises from his horizon, and fills the land with his love. . . . Heaven was in joy, earth in rejoicing, every heart in gladness, when they saw him. . . .
>
> And his Majesty stood before Father Hor-Aton [Horakhti-Aton] and Aton radiated upon him life and length of days, invigorating his body every day. Said his Majesty: "Bring me the companions of the King,

the great ones and the mighty ones, the captains of soldiers, . . . of the land in its entirety." They were conducted to him immediately.

His Majesty said unto them: "Behold Akhetaton which the Aton[6] desires me to make unto him as a monument in the great name of my Majesty forever: it was the Aton my Father that brought me to Akhetaton. Not a noble directed me to it, not any man in the whole land directed me to it saying 'It is fitting for his Majesty that he make an Horizon-of-Aton (Akhetaton) in this place.' Nay, but it was the Aton my Father that directed me to it, to make it for him as an Horizon-of-Aton. . . .

". . . : behold Pharaoh, Life, Prosperity, Health, found that it belonged not to a god, it belonged not to a goddess, it belonged not to prince, it belonged not to princess . . . [as we have already seen, it was virgin ground]. There is no right for any man to act as owner of it. . . ."

Then his Majesty lifted his hand to heaven unto Him that formed him, Hor-Aton, saying:

"As Father Hor-Aton liveth, the great and living Aton, ordaining life, vigorous in life, my Father, . . . my wall of a million cubits, my remembrancer of eternity, my witness of that which belongs to eternity, that formeth himself with his hands, whom no artificer hath known, who is established in rising and setting each day without ceasing . . . with seeing whom may my eyes be satisfied daily, when he rises in this House of Aton (the temple) in Akhetaton, and fills it with his own self by his beams beauteous with love, and lays them upon me in life and length of days for ever and ever.

"I will make Akhetaton for the Aton my Father in this place. [Here he calls attention to the strict limits of the sacred area.] I will not make for him Akhetaton south of it, north of it, west of it, or east of it. . . . I will make Akhetaton for the Aton my Father upon the orient side of Akhetaton [the city itself was never to spread from the eastern bank of the river, though the actual sacred district included a large tract of land on the west bank also], the place which he did enclose for his own self with cliff, and made a *hryt* (altar) in the midst of it, that I might offer to him thereon: this is it." [7]

There then follows a long statement of general plans for the new city, for the royal palace, the Queen's pavilion, the tombs for himself, the "Great of Seeing" (the High Priest) and the "divine fathers," nobles and officers. It is at the very end of this long inscription, which gets more and more defaced as it proceeds, that we find the broken reference to the evil practices of "the priests" to which we referred farther back, and it is hardly likely that Akhnaton would have gone into the details of these evil practices as fully and deeply

[6] Aton is spoken of either as Aton or the Aton, as we should say God or the Lord.

[7] From *Rock Tombs of El Amarna*, Part V, by N. de G. Davies.

as he evidently did (to judge from the space given to the subject), had it not in some way been connected with his own actions in first founding and then removing to Akhetaton.

While he was waiting at Thebes for the completion of the new city, we can be sure that he was not idle, and that already he was doing his utmost to spread "The Teaching" as it was called. His Queen Nefertithi, who seems to have been the possessor of a character quite as strong and decided as that of her husband, appears also to have shared his ardent devotion, and to have dedicated herself, with him, to the Great Cause. The Dowager Queen Tiy and her father Yuaa for some reason unknown to us, apparently felt themselves unable to enter unreservedly into the royal plans, and elected to remain at Thebes. There is no reason to believe that either of them, particularly Tiy, as among the earliest of the supporters of the movement, had become lukewarm, but it is quite possible that the Great Queen, more conservative than her son, felt that his schemes were leading him on to dangerous ground. She was undoubtedly more of an Imperialist than Akhnaton, and she may have foreseen, with disapproval, the effect which the comparative isolation of the court would have on the interests of the Empire. We believe that Akhnaton also foresaw this, and weighed with care all possible results, but we shall deal with this side of the question somewhat later. Aÿ, the priest of Heliopolis, who had been of the original group of earnest seekers, threw in his lot with his King; so also did Rames and many others of the nobles. But there must have been a great dividing line in Egypt at that time, families must have been split asunder, and no doubt there were many sore hearts.

We can imagine the dismay of the people of Thebes when they knew that the time had come, and that their King was about to leave them; when they realized that their great city would now be reduced to second or third rank in the Empire, — Thebes! which ever since the beginning of the Middle Kingdom had been the Royal Residence City, which, under the splendid administrative genius of the Amenemhats and the Senuserts, had grown into the centre of the world. Thebes! from whose gates had gone forth Ahmes, the expeller of the Hyksos; which had bowed before the brilliant and eccentric Hatshepsut, and had witnessed the many triumphant home-comings of the great Thothmes III; whose streets had but so lately echoed to the music of the court of Amenhotep the Magnificent, and whose treasure houses had received all the inflowing wealth of subject nations! We can picture the actual departure of Akhnaton from the city of his fathers; the royal procession from the palace to the quays; the silent, dazed crowds standing in mute wonder, with here and there groups of angry and disappointed nobles, scarcely yet able to believe that their King was really leaving. Then the final farewells, the slow sailing away of the royal fleet, the last backward look at Thebes and Karnak as a bend in the river threatened to hide them, — and then the definite turning to the work ahead. Down the great, broad river sailed the young King to his City of the Horizon, and his heart was aflame for the service of Aton, and his hopes were high for the future of the world.

HETEP EN NETER.

(*To be continued*)

PROPHETIC DREAMS AND FREE WILL

CAMILLE FLAMMARION, the famous astronomer, has an article in the *Mercure de France* for November 1, 1922, in which he affirms his belief that the future is sometimes revealed to us through prophetic dreams. He supports his belief by such an array of data bearing upon the subject, that even a confirmed skeptic must feel a little troubled in his mind, unless the said skeptic is able to convince himself that either Flammarion or his "dreamers" have invented or deliberately distorted all the phenomena which have been recorded.

Flammarion explains clearly what he means by "seeing the future." "I am not referring to the calculation of the automatic movements of the stars, but to the prediction of human events wherein the will plays a part and with which the conviction of our free will is associated. Is this conviction illusory? Are we free and responsible for our acts? If we can really see a fact which does not yet exist but which will exist in a few hours or days or months or years, must we conclude that this fact is destined and inevitable? If this fact be present for the person who sees it, must we also conclude that the future is present? Then, what is time? . . . In describing the eclipse of August 11, 1999, we say: 'The Moon touches the Sun's disc at 9.10, reaches the centre of the Sun at 10.28 and the eclipse ends at 11.51;' that is, we use the present tense. However, the eclipse itself will take place in the future, after we are dead. But that is of no importance. The calculation of the eclipse is made now. But, with human events which have been foreseen, that is not the case. For example, 'On August 7, 1812, the Battle of La Moskowa gave Napoleon a clear road to Moscow; General Toutchkoff was killed in this battle near Borodino.' We use the past tense to-day to describe this event; at the time of the battle we should have used the present tense; a prophet speaking before the battle would have used the future tense. But in a prophetic vision past, present and future are confused, for everything is present. . . . Thus three months before the French entered Russia, the Countess Toutchkoff had a dream in which she heard her father say very distinctly: 'Your happiness is at an end, your husband has fallen at Borodino.' The same dream was twice repeated. Neither the General nor his wife had ever heard of Borodino, but the next morning they consulted a map of Russia and finally found the river and the village of that name. Naturally they did not believe a word of this incomprehensible dream. But the prophecy was exactly fulfilled. . . . Now if this death was clearly and definitely predicted three months before its occurrence, it must have occurred inevitably, the Battle of La Moskowa must have taken place, and Napoleon was not responsible for the Russian campaign (??)."

Certainly, if the Countess Toutchkoff's dream were unique, we should never be willing to admit its authenticity; but, according to Flammarion's testimony, it is not unique. He gives several instances of prophetic dreams which came true. None of them has the romantic quality of the Russian lady's dream, but they are quite as extraordinary. Two examples may be given. A woman in a hypnotic trance foretold an accident which would happen to her on a certain day when she would be frightened by something and would fall in a faint. On the appointed day, in spite of every precaution, she was frightened by seeing a rat and the accident occurred as predicted. . . . A young Frenchman had a vivid dream in 1911. There was a landscape which he had never seen, a mediæval castle on a low hill, down which flowed a little brook, where some soldiers were filling pails with water. The soldiers wore strange helmets and bizarre pale-blue uniforms which he did not recognize. He himself was an officer giving orders. Even while dreaming, the strangeness of the situation dawned upon him. But in 1918 he was a Lieutenant of Infantry and was training some recruits. One summer evening his detachment encamped before the very castle which he had seen in his dream. Everything was there—brook, flowers, soldiers, uniforms and helmets—just as he had seen them in 1911.

A student of Theosophy need not find it very difficult to accept the authenticity of these dreams. Belief in destiny lies at the very root of the ancient philosophy. To quote from *Isis Unveiled*, II, 593: the ancients "believed that *there are external and internal conditions which affect the determination of our will upon our actions.* They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny*, which from birth to death every man is weaving thread by thread around himself. . . . This destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course. . . . When the last strand is woven and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of his *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions. The greatest philosophers of antiquity found it neither unreasonable nor strange that souls should come to souls and impart to them conceptions of future things."

Let us try to translate these words into terms made familiar by personal experience. Man is constantly confronted by situations in which he finds it necessary to make a choice as to what direction he will follow. He imagines while he is making the choice that he is free. Thus, if we dine in a restaurant, we think that we choose what and how much we shall eat. But if we examine this action more closely, it is probable that we shall find that we have really not chosen at all. Our appetites have chosen for us. In short we find two

distinct feelings coexisting in our consciousness, the feeling that we are free to choose what we shall do, and the opposite feeling that our actions, and even our thoughts, are determined by external forces which we are unable or unwilling to control.

If we turn to *The Secret Doctrine*, we shall find many references to the composite nature of man. He is represented as part free and part bound, as part God and part animal. His animal nature is composed of a series of vestures built up around a nucleus of pure divine consciousness by the interaction of the Cosmic Elements, which are attracted to the nucleus by some correspondence of vibration. The nucleus of pure consciousness, the Monad, being a direct radiation of the Eternal, is in essence free and self-moving; but the vestures are only congeries of forces set in motion by the radiant power of the Monad. They are manifested objectively as states of matter, and subjectively as states of consciousness. Their consciousness cannot be free and self-moving, since it merely acts as a receptor of the original impulsive force radiated by the Monad. It is a magnet attracting similar units of consciousness to itself, and growing in this way by accretion; but it can never grow organically unless it receives some new impulse from the Monad. Such a consciousness is hard to imagine in its simple state, because in man the animal nature is no longer simple.

Animals never think of disobeying the impulses of the monadic essence, unless they have been perverted by long association with man. But man does disobey and is constantly storing up no end of trouble for himself and his Planet. When the human stage of evolution is reached, the vestures of the animal nature are ready for the reception of a new power from the Monad, which brings the animal nature into contact with the great Cosmic Power of Mahat, Universal Intelligence. The Divine Beings, called the Manasaputras or Sons of Mind, give of their substance to the animal and it becomes a man, having Manas or the faculty of self-conscious thought.

In the lower kingdoms there is no *conscious* connection between the Monad and its vestures, but with the advent of Manas the connection does become conscious. Manas conveys the commands of the Monad to the animal nature and is held responsible for the way in which it conveys them, for Manas is a direct radiation of the Monad and participates in the powers which the Monad possesses as a ray of the Eternal.

Manas holds in trust the powers of the Monad, but it must fulfil the terms of the trust before it can become divine. It has freedom, the freedom to give self-conscious expression to the Divine Will. But there is no compulsion. It is free to bind itself to matter, if it so choose. The tragedy of human history seems to consist wholly in this,—that the self-conscious mind has become so fascinated and so enmeshed by the *automatic* forces of desire, and by the inertia of the animal nature, that man now possesses little more than the illusion of the freedom which is his birth-right. Only the tireless Self-sacrifice of Divine Beings can now save man from himself.

But we have wandered rather far afield from our subject. Let us return

to Flammarion's article with its original definite question: have men free will? One may answer—yes, they have free will, but they seldom use it. And because they do not use it, it may be possible to predict future events with all the accuracy which Flammarion's data imply. If the data be accurately recorded, they would not prove the non-existence of free will, but only the fact that the faculty of free will is utilized so little as to be practically negligible so far as immediate results are concerned. Man lives almost entirely upon the store of force which he received from the Divine Powers in his infancy. He is a passive agent manifesting in automatic succession a series of actions generated by him long ago, while he still exercised the faculty of choice, and for which Karma still holds him responsible.

But perhaps there is just enough free will active in man to make it impossible to predict the future over a period of more than a few years. Let us cling to that idea, for Flammarion's "dreams" are all concerned with events which were not far away. Also some of the dreams predicted occurrences which happened according to prophecy, with the exception of certain important details. Thus a man dreamed in 1869 of a battle in which he was killed by a Prussian. The dream came true in every particular, with one exception—he was not killed!

There is another fact which is of great importance. The gift of seeing the future is without doubt generally undeveloped in man, and is in no way under his control. It must be of the same order as other psychic faculties, that is, far too dangerous to be developed by anyone not capable of controlling them wisely, or developed from *below* where such control is lacking.

It must presumably bring the dreamer into direct contact with certain "strata" of the Astral Light, in which are held in suspension the images of past actions on Earth, as well as the images of those future actions which by the Law of Karma must proceed from the past. The ancients compared the circulatory and spiral movement of the Astral Light to the motions of a serpent, and the serpent was also a symbol of Time, the Circle of Eternity. In this connection it is interesting to recall some modern theories of Time as the fourth dimension of space or, as H. P. B. calls it, the fourth state of matter, which is permeability.

The seer or dreamer looking into the Astral Light might see future events uncoiling themselves there, ready to pass into manifestation in our world of three dimensions, but he could never be sure that his vision would be actually fulfilled on Earth. There would always remain the possibility of some incalculable change in the currents of events, resulting from the sudden incursion of a new force, from some unpredictable exfoliation of the buried mind and will of man.

S. L.

THE COMING OF THE KINGDOM

MASTER AND PUPIL

TRANSLATED FROM *Christosophia; oder Der Weg zu Christo,* BY JACOB BOEHME

II

34. Said the Pupil: Beloved Master, I can no longer endure to go astray. How may I find the nearest way to it?

Said the Master: Where the way is most arduous, there go thou, and what the world casteth away, that take thou unto thyself, and what the world doeth, that do thou not. Walk in all things contrary to the world; then comest thou the nearest way to it.

35. Said the Pupil: If so be that in all things I walk contrary, then I must needs stand in utter want and disquietude, and I would also be reckoned a fool.

Said the Master: I called thee not to do anyone hurt, but the world loveth only deceit and vanity, and walketh on the wrong path; and if thou would'st be in opposition to its way in all things, then walk alone in the right path, because the right path is contrary to all its ways. But that thou sayest, thou would'st stand in nothing but anguish, that befalleth according to the flesh, that giveth thee cause for continual penance; and Love is most gladly in the midst of such anguish with its fire up-flaming. That thou also sayest, thou would'st be reckoned a fool, that is true; for the path to God's Love is foolishness to the world, but to the children of God, Wisdom. When the world seeth such a fire of love in the children of God, then it saith: They have become fools. But to the children of God it is the greatest treasure, which nothing living can ever express, nor can any tongue name what is this fire of the flaming Love of God, which is whiter than the Sun, and sweeter than any honey, and more powerful than any food and drink, and more delightful than all the joys of this world. Whoever attaineth to this, is richer than any king on earth, and nobler than any emperor may be, and mightier than all might.

36. The Pupil questioned the Master further: Whither goeth then the Soul, when the body dieth; is it blessed or damned?

Said the Master: It needs no going out, but the outer, mortal life, together with the body, merely separate themselves from it; it already hath Heaven and hell in itself, as it is written: "The Kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Whichever in it becomes manifest, either heaven or hell, therein it standeth.

37. Said the Pupil: Doth it not go into heaven or hell, as one entereth a house, or as one goeth through a hole into another world?

Said the Master: No; there is no entering-in after such-wise; for heaven and

hell are everywhere present: It is only a turning in of the will, either into God's love or wrath; and this cometh to pass during the time of mortal life, concerning which St. Paul saith: "Our conversation is in heaven"; and Christ also saith: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

38. Said the Pupil: How then cometh to pass such an entering-in of the will into heaven or hell?

Said the Master: When the will surrendereth itself utterly to God, then it falleth out of itself, out of all foundation and place, where God alone is manifest, worketh and willeth. Then, according to its own will, it becometh to itself a nothingness; then God worketh and willeth in it, and God dwelleth in its abandoned will; thereby the soul becomes hallowed so that it enters into God-like repose. When now the body is broken up, then is the soul filled with God-like love, and illumined with the light of God as the fire enflameth the iron, wherefrom it loseth its darkness. This is the hand of Christ, when the love of God completely inhabits the soul, and within it is a shining light and new life; then is it in heaven, and a temple of the Holy Ghost, and is itself the heaven of God, wherein He dwelleth. But the godless soul will not in this life enter into God-like abandonment of its will, but ever followeth its own pleasure and desire, in vanity and deceit in the will of the Devil: It taketh unto itself wickedness, lying, pride, covetousness, envy and wrath, and giveth over its will thereto. The same vanity also becometh manifest and effective in it, and completely permeateth the soul, as a fire the iron. Such an one cannot enter into God-like repose, for God's wrath is manifest in it, and when then the body separateth itself from the soul, everlasting sorrow and despair take place, for it realizeth that it has become merely an agonising horror, and is ashamed of itself that it should with its false will intrude into God's presence; yea, neither can it, for it is imprisoned in wrath, and is itself nothing but wrath, and therein hath locked itself up through the false desire which it has aroused in itself. And as God's light does not shine in it, and His Love does not rest upon it, then is it a great darkness and a racking, fearful fire-torment, and beareth hell in itself, and cannot see the light of God. Thus it liveth in itself in hell, and needeth no entering in. For in what it is, there is it in hell, and if it could soar from its place many hundred thousand miles, still is it in such torment and darkness.

39. Said the Pupil: How is it then that the holy soul may not completely experience, in this lifetime, such light and great joy, and the godless also is not sensible of hell, since both are in man, and ever work in man?

Said the Master: The Kingdom of Heaven is in the saints, working and sensible in their faith; they feel the Love of God in their faith, through which their will surrendereth itself to God: But the natural life is encompassed with flesh and blood, and standeth in opposition to the wrath of God, surrounded by the vain passion of this world, which ever permeates the outer, mortal life. There on one side the world, and on the other side the Devil, and on the third side the curse of the wrath of God, permeate and sift through the life of flesh

and blood; through this the soul often is in anguish, when also hell presses upon it and designs to manifest itself in it. But it loseth itself in the hope of God's grace, and stands as a beautiful rose in the midst among thorns, until the kingdom of this world falls from it in the dying of the body. Then for the first time it really becometh manifest in God's Love, when nothing hindereth it more. In this life it must walk with Christ in this world; Christ delivereth it from its own hell, whilst He filleth it with His Love, and standeth by it in hell and transformeth its hell into heaven. But that thou sayest: Why is it that the godless in this life feel not hell, I say: He indeed feeleth it through his evil conscience, but he understandeth it not, while he hath still the earthly vanity, with which he is enamoured, and in which he hath pleasure and sensuous delight. The outer life also still hath the light of the outer nature, in which the soul diverteth itself, so that the pain also may not become evident; but when the body dies, then the soul cannot longer enjoy such temporal sensuous delight, and the light of the outer world also is extinguished for it. Then is it in everlasting thirst and hunger for such transitoriness, with which hitherto it hath delighted itself, and can attain nothing but this false and fettered inclination. Of this it hath had too much in this life, and yet hath not suffered itself to be satisfied; then of this it hath too little, therefore is it in everlasting hunger and thirst for vanity, wickedness and wantonness. It would ever gladly do still more evil, but has nothing wherein or wherewith it can achieve this, and therefore this achieving taketh place only in itself. And this hellish hunger and thirst cannot manifest itself wholly in it until its body dies, with which it hath indulged in sensuous delight, which did for it that after which it lusted.

40. Said the Pupil: Since heaven and hell are in conflict within us in this life, and God is also near us, where then live the angels and devils during this life?

Said the Master: Where thou dwellest not according to thy self-hood and thy self-will, there dwell the angels near thee and over all; and where thou dwellest according to thy self-hood and thy self-will, there dwelleth the devil near thee and everywhere.

41. Said the Pupil: I do not understand that.

Said the Master: Where God's will willeth in a thing, there is God manifest; in this manifestation the angels also dwell. And where God willeth in a thing without the will of the thing, then is God not manifest there, but dwelleth only in Himself, without the co-operation of this thing; then is there in this thing self-will without God's will, and there dwelleth the devil and all that is out of God.

42. Said the Pupil: How far then are heaven and hell from one another?

Said the Master: As day and night, and as being and non-being: They are in each other, and one is ever as nothing to the other, and yet are they a cause of pleasure and pain one to another. Heaven is throughout the whole world, and everywhere outside the world, without any separation, region or place, and worketh only in itself through God-like manifestation; and in that which cometh into it, or in that wherein it manifesteth itself, there God is manifest. For

Heaven is nothing but a manifestation of the One Eternal, where everything worketh and willeth in peaceful love. And hell is also throughout the whole world, dwelleth and worketh also only in itself and in that wherein the foundation of hell becometh manifest, as in self-hood and false will. The visible world hath these two in itself; but man during the temporal life is only of the visible world; therefore during the time of this outer life he seeth not the unseen world. For the outer world with its substance is a covering for the unseen world, just as the soul is covered over with the body; but when the outer man dies, then the unseen world becomes manifest to the soul, either in everlasting light with the holy angels, or in everlasting darkness with the devils.

43. Said the Pupil: What then is an angel, or the soul of a man, since they may become manifest in God's Love or wrath?

Said the Master: They are of the same primitive condition, one fragment of the wisdom of God, of the will of God, sprung from the Word of God, and held as an objective of the Love of God: They are of the essence of the Eternal, from which light and darkness arise. As the darkness is in the acceptance of self-desire, and the light in a will like unto God's, where the will of the soul's ego wills with God, there the Love of God is working; and in the taking unto the self the will of the soul, God's will worketh painfully, and there is a darkness, so that the light may become known. They are nothing but a manifestation of the will of God, either in light or darkness, a property of the unseen world.

44. Said the Pupil: What, then, is a man's body?

Said the Master: It is in the visible world an image and a condition of all that the world is; and the visible world is a manifestation of the unseen world, of the everlasting light and the everlasting darkness of the unseen web: and is an objective of the Eternal, with which the Eternal has made itself visible, where self-will and surrendered will work in the midst of each other, as evil and goodness. Such a substance is also the outer man; for God created the outer man out of the outer world, and breathed into him the inner, spiritual world for a soul and a sensible life. Therefore can the soul, in the existence of the outer world, take unto itself and perform evil and goodness.

45. Said the Pupil: What will be then after this world, when everything has passed away?

Said the Master: Only the material existence ceaseth, as the four Elements, the Sun, Moon and Stars. Then shall the inner, unseen world become wholly visible and manifest; but what in this life has been woven into the spirit, be it evil or goodness, there will every single deed be separated according to its spiritual quality, either in the light, or in the everlasting darkness; for that which has been born out of each will penetrates again into its own likeness. And the darkness is called hell, an everlasting oblivion of all good; and the light is called the Kingdom of God, an everlasting joy and an everlasting praise of the saints that they have been redeemed from such pain. The final judgment is a kindling of the fire of God's love and wrath. Therein the "Materia" of all nature passeth away, and each fire will draw its own into itself, as the substance of its own likeness. For what is born in God's Love, that generateth the love-fire

of God in itself, wherein it will also burn according to the nature of Love, and giveth itself over to the same nature. But what has been performed in God's wrath in darkness, that generateth painfulness in itself, and consumeth the false nature. Then remaineth only the painful will in its own likeness and form.

46. Said the Pupil: In what material, or aspect, will our bodies rise from the dead?

Said the Master: It is sown a natural, gross, elemental body, which in this life is like unto the outer elements, and in this same coarse body is this subtile force, like as in the earth there is a subtile pure force, which is like unto and uniteth itself with the Sun, which also, in the beginning of time, proceeded from the power of God, out of which also the genuine force of the body was taken. This genuine force of the mortal body shall return in radiant, transparent, crystalline, material property, in spiritual flesh and blood, and endure or live forever, even as also the pure force of the earth, for then the earth also will be crystalline, and the Divine Light will lighten all being. And as the gross earth will pass away and will not return, so also shall the gross flesh of mankind pass away and not live eternally. But all must come unto the Judgment, and in the Judgment be separated through fire, both the earth and the ashes of the mortal body. For when God shall once more stir up the spiritual world, then every spirit again generateth in itself its spiritual nature, as a pure spirit; and so it generateth its pure nature in itself and an evil one its evil nature; but one must understand by this an essential, material force, whose being is mere force, like a material tincture, for grossness passeth away in all things.

47. Said the Pupil: Then we shall not rise with our visible bodies, and live eternally therein?

Said the Master: When the visible world passeth away, then all passeth away with it, which hath come out of it, only the heavenly, crystalline nature and form of the world remain; so also of mankind remaineth only the spiritual earth, for man shall become wholly like unto the spiritual world, which for the present is still concealed.

48. Said the Pupil: In the spiritual world will there also be man and wife, or children or kindred? Will one also associate with another, as happens here?

Said the Master: Why art thou fleshly minded? There no man nor wife is, but all like unto the angels of God, as masculine virgins, neither daughter, son, brother or sister, but all of one kind, in Christ all are but one, as one tree in its branches; and still separately created things, but God All in all. There will indeed be a spiritual recognition, what each one was and what he hath done, but there is no more taking to one's self, or desire to take to one's self, in such an existence.

49. Said the Pupil: Will they all also equally enjoy eternal happiness and glorification?

Said the Master: The Scripture saith, "Such as the people is, such is their God." Also, "With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward." (Ps. XVIII: 26.) And St. Paul wrote: "There is one glory of the sun, and another glory of the moon, and another

glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (I Cor. xv: 41.) Know, then, that they will indeed all enjoy the Divine action, but their force and enlightenment will be indeed unlike: all, according to what each doeth in this life, in his painstaking work, will be returned to him with power. For the painstaking work of the created thing in this life, is an opening and bringing forth of the power of God, through which God's power becometh active and working. Those then who have worked with Christ in this life, and not in the lust of the flesh, they will have great power and radiant glorification in and of themselves; but the others, who have waited only for a satisfaction to be put to their account, and meanwhile have served the god of their appetites, and yet finally have changed for the better and have come unto Grace, these will not have such great power and illumination. Therefore with these will there be a difference, as with the Sun, Moon and Stars, and the flowers of the field, in their beauty, power and virtue.

50. Said the Pupil: How, or by whom, shall the world be judged?

Said the Master: With Divine impulsion, through the person and spirit of Christ; He will, through the Word of God, Who became man, separate from Himself that which doth not belong to Christ; and will completely make manifest His Kingdom in the place where this world is, for the movement of separation taketh place everywhere at once.

51. Said the Pupil: Where, then, will the Devil and all the damned be cast, if the entire space of this world is the Kingdom of Christ, and shall be glorified; will they be driven out of the confines of this world, or will Christ have and manifest His dominion outside the space of this world?

Said the Master: Hell remaineth in the space of this world everywhere, but hidden from the Heavenly Kingdom, as night is hidden from day: The light will shine in darkness; and the darkness cannot comprehend it. Even so the light is the Kingdom of Christ, and the darkness is hell, wherein dwell the devil and the ungodly. Thus will they be cast down by the Kingdom of Christ, and be placed for a foot-stool, as an object of scorn.

52. Said the Pupil: How will all people be arraigned before the Judgment?

Said the Master: The eternal Word of God, out of which all spiritual, natural life hath come, stirreth itself in that hour according to love and wrath, in all life which has come out of eternity, and testifieth to the created thing before the Judgment of Christ. Through this stirring of the Word the life will be revealed in all his works, and each one will in himself see and feel his judgment and sentence. For the Judgment will, in the dying off of the mortal body, become manifest in the soul; the Final Judgment is but a returning of the spiritual body, and a parting from the world, for in the substance of the world and of the body shall the evil be separated from the good, every single thing in its eternal going in and remaining: and is a manifestation of the hidden nature of God in all being and life.

53. Said the Pupil: How shall the sentence be passed?

Said the Master: Here behold the words of Christ: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the king-

dom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. xxv: 34–46.)

54. Said the Pupil: Beloved Master, pray tell me, why does Christ say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and "Inasmuch as ye did it not to one of the least of these, ye did it not to me?" How is that done unto Christ which is done unto him himself?

Said the Master: Christ dwelleth in reality in the faith of those who completely surrender themselves to Him, and giveth them His flesh for food and His blood for drink, and thus possesseth the foundation of their faith according to the inwardness of man. For, therefore, a Christian is called a branch of His Vine and a Christian, because Christ dwelleth spiritually in him: and what one doeth to such a Christian in his bodily need, that one doeth to Christ Himself, Who dwelleth in him; for such a Christian is not his own, but is wholly surrendered to Christ, and becometh His property; therefore it thus happeneth to Christ Himself: and who now withdraws his assistance from such a needy, suffering Christian man, and will not serve him in his needs, he thrusteth Christ away from him, and despiseth Him in His members. When a poor man who belongeth to Christ entreateth thee, and thou deniest it to him in his necessity, then thou hast denied it to Christ Himself; and what one doeth to hurt such a Christian man, that one doeth to Christ Himself. If one mock, deride, revile and thrust from him such an one, all that one doeth to Christ Himself. But whoever receiveth, feedeth and giveth to drink, clotheth and succoureth him in his need, he doeth it to Christ in the members of His own body, verily he doeth it to himself, if he be a Christian. For in Christ we are but one, as the tree in its branches.

55. Said the Pupil: How, then, will those fare in such a Judgment Day, who afflict such a poor miserable wretch, and drain him of his toil, and urge him and

with force draw him to themselves, and consider him as a foot-stool, only to the end that they become despotic and waste his toil in voluptuousness, and with pride and wantonness?

Said the Master: These all do it to Christ Himself, and share in His harsh sentence. For they lay their hands on Christ, persecute Him in His members, and besides help the Devil to increase his kingdom, and draw the poor man through such pressure away from Christ, that he also seeketh such a wanton way to fill his stomach. Yea, they do nothing but what the Devil himself doeth, who without intermission oppose the Kingdom of Christ, which is Love. All these, unless they become converted to Christ with their whole heart and serve Him, must depart into hell fire, in which there is such utter selfishness.

56. Said the Pupil: How, then, will those fare who in this life quarrel about the Kingdom of Christ, and persecute, abuse, revile and oppress one another concerning it?

Said the Master: These all have never yet known Christ, and stand also only as a figure, as heaven and hell contend with each other for the victory. All rising of pride, when one quarrels only for opinions, is an image of self. He who hath not faith and humility, nor abideth in the spirit of Christ, is armed only with the wrath of God, and serveth the victory of the psychic self, that is, the Kingdom of Darkness and the Wrath of God. For in the Judgment Day all self-hood will be given to the Darkness, as also their needless contention, through which they seek no love, but only their psychic self-hood, to be seen in their opinions, and thereby to cause the nobility to make war for the sake of such psychic opinions, and with their images to storm and destroy land and people. These all fall under the Judgment for separation of the false from the true. There all images and opinions will cease, and all the children of God will walk in the love of Christ, and He in us. All that in this life of conflict is not zealous in the spirit of Christ, and alone desireth to further Love, but instead seeketh self-interest in the strife, that is from the Devil and belongeth to the Darkness, and will be separated from Christ, for in heaven all serve God their Creator in humility.

57. Said the Pupil: Why, then, doth God suffer such strife in this life?

Said the Master: Life standeth in conflict, until it become manifest and sensitive, and Wisdom is discerned and known, and bringeth the eternal joy of victory. For in the saints in Christ great praise shall arise from this, that Christ hath overcome in them the darkness and all the self-hood of nature, and they are freed from strife. These shall have their reward, even as the godless shall have their reward. So God then permitteth all things to stand in free will, in order that the Eternal Dominion according to Love and Wrath, to Light and Darkness, may become manifest and known, and every single life causeth and awakeneth its own Judgment in itself. For what now to the saints in their misery is a strife and pain, that shall be transformed into great joy; and what to the godless is a pleasure and happiness in this world, that shall be turned to pain and shame. And therefore to the saints their joy will arise out of death, even as the light ariseth out of the candle through dying and consuming in the fire;

therefrom likewise the life loseth the pain of nature, and enjoyeth another world. Even as light hath an entirely different property from fire, and giveth itself, but the fire taketh itself and devoureth itself; so also the divine life of tender-heartedness groweth through death, for self-will dieth and alone the loving will of God ruleth and doeth all in all.

Then hath the Eternal assumed a sensibility and separability, and again through death hath purged itself with the sensibility unto great joyfulness, so that there is eternal play in the unending Unity and an eternal cause for joyfulness; so must, then, the painfulness be a foundation and cause for such an impulse.

And in this lieth the Mystery of the hidden Wisdom of God.

"For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all. Amen.

MI-KAI-MI.

Rise Thou effulgent one;
Rise Thou who art always pure;
Rise Thou birthless and deathless;
Rise Almighty, manifest Thy true nature, —
These little manifestations do not befit Thee. — UNKNOWN.

When Heaven is about to confer a great mission on any man, it first disciplines his mind with suffering, and his bones and sinews with toil.

It exposes him to want and subjects him to extreme poverty.

It confounds his undertakings.

By all these methods it stimulates his mind, strengthens him, and supplies his incompetencies. — MENCIUS.

Few people realize the importance of gentleness, because so many other virtues are involved in it. — XX.

THE CREST JEWEL OF WISDOM

ATTRIBUTED TO SHANKARA ACHARYA

INVOCATION

TO Him I make obeisance, who is the end of all wisdom, the goal of all attainment, the unseen Lord of the flock, the supreme bliss, the good Master.

For living beings, human birth is hard to gain, then manhood, then holiness; harder is perfection in the path of the law of wisdom; hardest to gain is illumination. Discernment between the Divine Self and that which is not the Self, fully realized union with the Eternal Self, liberation—this is not to be attained without holiness perfected through a hundred myriad lives.

These three things, hard to gain, come only through divine grace: manhood, desire for liberation, access to Masters.

Gaining at length human life, hard to win, and manhood, and an understanding of the revealed teachings, he who strives not for liberation in the Divine Self, deluded in heart, self-destroying, slays himself through grasping at the unreal.

Who, then, is the very self of folly but he who, deluded, follows selfish purposes, after he has gained a human body and manhood hard to win? (5)

Even though they recite the scriptures, and sacrifice to the gods, and fulfill all works, and worship the divinities—without awakening to the unity of the Divine Self, liberation is not attained even in a hundred æons.

For the scripture says that there is no hope of immortality through riches, therefore it is clear that ritual works are not the cause of liberation.

Therefore let the wise man strive hard for liberation, renouncing the lure of happiness in external things. Let him draw near to a Master, good and great, fixing his whole soul on the purpose of the Master's teaching.

Let him through the Divine Self raise up that self of his which is sunk in the ocean of recurring life and death, firmly practising uplifting through union, with steadfast vision of the One.

Seeking freedom from bondage to the world through renunciation in all works, let the wise strive who have learned the teaching, pressing toward the Divine Self. (10)

Works make for the cleansing of the heart, but not for the attaining of the Real; the gaining of the Real comes through discernment—not even by myriads of works is it gained.

Through discernment of the Real it is perceived that the imagined serpent is only a rope; and thus the painful fear of the great serpent, conjured up by illusion, is finally destroyed.

The certain knowledge of the goal comes only through discernment awakened by right teaching, not through ablutions or gifts or a myriad retentions of the breath.

The gaining of the fruit is the reward only of him who possesses the qualifications; circumstances, such as place and time, merely co-operate in the result.

Therefore, let him who would know the Real practise discernment, finding a Master who is a river of compassion, an excellent knower of the Eternal. (15)

He who is full of intelligence, illuminated, skilled in knowledge and wisdom, is fitted to teach the wisdom of the Divine Self; he wears the immemorial hall-mark.

And he is fitted to seek the Eternal, who has discernment, freedom from self-indulgence, quietude and the other virtues, and who ardently desires liberation.

Here four qualifications are enumerated by those possessing wisdom. Where they are present, there is a firm foothold in the Real: where they are absent, there is failure.

THE FOUR QUALIFICATIONS FOR CHELASHIP

First is counted Discernment (*viveka*) between the Eternal and the non-eternal. This is followed by freedom from self-indulgence in the fruits of works. Then come the six virtues beginning with quietude. Then the ardent desire for liberation.

The Divine Eternal is real, the world is illusion: a complete certainty of this is declared to be Discernment between the Eternal and the non-eternal. (20)

Freedom from self-indulgence (*virâga*) is a surrender of the allurement of the eyes, the ears, and all the senses; a surrender of the allurement of all non-eternal things from the body up to the Formative Power, continually made through a realization of the faultiness of all objective things.

Quietude (*shama*) is the holding of mind and heart steadily on the goal. Control (*dama*) is the mastering of the powers of perception and action, stopping each in its runaway course.

The excellent Cessation (*uparati*) is the condition of refusing to lean on external things. Endurance (*titikshâ*) is the bearing of all pains without rebelling against them, unconcerned and unlamenting.

Faith (*shraddhâ*) is the firm conviction of the truth of the teaching and the word of the Master. Through this faith, the righteous say that the Real is won.

Concentration (*samâdhâna*) is the continual staying of the soul in the pure Eternal at all times, and not the caressing of imaginations.

The ardent Desire for Liberation (*mumukshutva*) is the will to be rid of all the fetters forged by unwisdom, beginning with self-reference and ending with the body, through discernment of the real nature of the Divine Self.

Where this is present even in a weak or moderate degree, increasing through ceasing from self-indulgence, through quietude and the other virtues, and through the grace of the Master, it will bear fruit.

In him who has conquered self-indulgence, in whom the desire for liberation is full of fire, quietude and the other virtues are fruitful and attain the goal. (30)

Where self-indulgence is unconquered, and the desire for liberation is weak, quietude and the other virtues are an illusion, like the mirage in the desert.

COMMENTARY

The title of honour, Acharya, added to the name of Shankara, means "He who causes others to go forward." To Shankara Acharya are attributed Commentaries on the Great Upanishads: *Isha*, *Kena*, *Katha* and the rest, which are being translated in these pages, on the *Bhagavad Gita* and *Brahma Sutras*, and also a series of shorter treatises in verse or prose, of which *The Crest Jewel of Wisdom* is one. In nearly all of these shorter treatises, the Four Qualifications for Chelaship are enumerated and defined, with only very slight differences of definition. The present commentator is inclined to believe that all these works attributed to Shankara embody his teaching, but were put into writing by his immediate disciples, each of whom followed and expressed his own individual character, while handing on the doctrine of his Master. Since all the treatises set forth or imply the Four Qualifications for Chelaship, it seems certain that these Qualifications are an essential part of the method of that great Master; perhaps the most personal and characteristic part. We may think of them as Shankara's Rule.

The Four Qualifications are expounded, in the form of question and answer, in the treatise called *Tattva Bodha*, attributed to Shankara, much of which was translated and discussed in these pages nine years ago, under the title: *Shankaracharya's Catechism*. The Four Qualifications are there compared with parallel passages from Western mystics, including the *Imitation of Christ* by Thomas à Kempis and the *Spiritual Guide* by Miguel de Molinos. For the purposes of the present translation it would seem to be sufficient to quote again some of these parallel passages, adding a few others, particularly from *A Short Rule* by the Abbot Ludovicus Blosius, of the Order of Saint Benedict, and *A Serious Call to a Devout and Holy Life* by William Law, the Anglican mystic. We shall thus have a sufficiently representative view of the Western teachings which cover the same ground as Shankara's Rule; by thoughtful comparison, readers will be able to extract the essence of the teaching in order to apply it in practice.

First Qualification: *Discernment between the Eternal and the non-eternal.*

"A religious or a monk who does not strive perfectly to die to the world, and to follow after God by true and sincere love, does not live up to his profession. Alas! how many, both men and women, now-a-days miserably deceive themselves, for they clothe themselves in the monastic habit, take the vows of religion, and yet think little or nothing of the perfect life! On the contrary they cleave tenaciously to created things, and seek them for their own pleasure instead of for God; they most earnestly desire outward comforts, and without fear pour out their souls on external things" (Blosius, *A Short Rule*, vii-viii).

"The spiritual beginner should diligently recall his mind to God and should reverently attend to His Presence in every place, remembering that God is everywhere whole and undivided. He should also converse with God inwardly, sending forth to Him loving desires and burning aspirations. Putting aside all distracting multiplicity of created things, he should learn to fix his thoughts on One and cleave fast to One. This 'introversion,' or dwelling within his own soul, is of the very highest importance for him" (*Short Rule*, p. 26).

"When shall I die to myself and to all created things? When shall nothing live within me but only Thou?" (*ibid.*, p. 28).

"For Thy sake I renounce all perishable things. I cast aside with contempt everything that is not Thee" (*ibid.*, p. 48).

"Whatever is not God care little for, and think it of not much importance to thee. This will help thee to attend to God and to live with Him in thine own soul with a freedom of mind unattached to anything" (*ibid.*, p. 63).

"You will find that all the world preaches to an attentive mind; and that if you have but ears to hear, almost everything you meet teaches you some lesson of wisdom.

"But now, if to these admonitions and instructions, which we receive from our senses, from an experience of the state of human life; if to these we add the lights of religion, those great truths which the Son of God has taught us; it will be then as much past all doubt, that there is but one happiness for man, as that there is but one God.

"For since religion teaches us that our souls are immortal, that piety and devotion will carry them to an eternal enjoyment of God, and that carnal, worldly tempers will sink them into an everlasting misery with damned spirits, what gross nonsense and stupidity is it, to give the name of joy or happiness to anything but that which carries us to this joy and happiness in God!" (Law, *Serious Call*, pp. 150–1).

Second Qualification: *Freedom from self-indulgence in the fruits of works.*

"It is a freedom from any wish for the feasts of this world or of paradise" (*Tattva Bodha*).

"Cut up by the roots all that is of self within my soul" (*Short Rule*, p. 49).

"For the love of Jesus Christ, who for thee has suffered the hardest things, renounce the pleasure of the senses. . . . Be ready to do without even the delights of the spirit, according to the good pleasure and providence of God" (*ibid.*, p. 57).

"Know that he who would attain to the mystical science, must abandon and be detached from five things: 1, from creatures; 2, from temporal things; 3, from the very gifts of the Holy Spirit; 4, from himself; 5, he must be lost in God. This last is the completest of all, because that soul only that knows how to be so detached, is that which attains to being lost in God, and thus alone knows how safely to find himself" (Molinos, *Spiritual Guide*, iii, 18).

"It is no hard matter to despise human comfort, when we have that which

is divine. It is much and very much, to be able to lack both human and divine comfort; and, for God's honour, to be willing cheerfully to endure desolation of heart; and to seek oneself in nothing, nor to regard one's own merit" (*Imitation*, II, ix).

"Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless. Begin even now to practise it, and so a thousand serpents will be kept from your path. Live in the eternal" (*Light on the Path; Karma*).

Third Qualification: *Quietude, Control, Cessation, Endurance, Faith, Concentration.*

This group of Six Virtues, which make up the third qualification, is developed from a sentence in the *Brihad Aranyaka Upanishad* (4,4,23): "Therefore he who knows thus, possesses quietude, control, cessation, endurance, concentration."

Quietude: "It is mastery over the mental-emotional nature" (*Tattva Bodha*).

"In fact, if only with earnest self-denial, this exercise of introversion and internal prayer be diligently persevered in, a man will at last become in mind pure, simple, unattached, free, raised above all passing things, and, cleaving constantly to God, will attain to the highest point of perfection" (*Short Rule*, p. 29).

"Know that although exterior solitude doth much assist for the obtaining of inner Peace, yet the Lord did not mean this, when He spake by His prophet, *I will bring her into the wilderness, and speak comfortably unto her.* But He meant the inner solitude, which together with the other conduces to the obtaining of the precious jewel of the inner Peace. Inner solitude consists in the forgetting of all creatures, in detachment, in a perfect abnegation of all purpose, desire, thought and will. This is the true solitude, wherein the soul reposes with a sweet and inward serenity, in the arms of the Highest Good" (*Spiritual Guide*).

Control: "It is the mastery over the eyes and the other outward powers" (*Tattva Bodha*).

"The soul must take care to be attached to no created thing, to nothing perishable, with any kind of badly ordered affection and love. Farewell must be said to all that delights the senses; the pleasures of the flesh must be utterly renounced. Be therefore dead to the world, and as he that is dead is blind and deaf, do not desire or will to see or hear anything except in as far as it is necessary, or at least useful, to see or hear it" (*Short Rule*, p. 3).

"Most diligently keep guard over the eyes, the ears and the tongue in order to shun things unlawful, vain and useless. Great watchfulness and caution are needful in speaking, that too many words may be avoided and no unfitting ones used. Let thy speech be short, simple and calm. All the bodily members should be carefully kept under restraint" (*Short Rule*, p. 58).

"True quietness of heart therefore is gotten by resisting our passions, not by obeying them. There is then no peace in the heart of a carnal man, nor

in him that is given to outward things, but in the spiritual and devout man" (*Imitation*, I, vi).

"If religion requires us sometimes to fast, and deny our natural appetites, it is to lessen that struggle and war that is in our nature, it is to render our bodies fitter instruments of purity, and more obedient to the good motions of Divine grace; it is to dry up the springs of our passions that war against the soul, to cool the flame of our blood, and render the mind more capable of Divine meditations. So that although these abstinences give some pain to the body, yet they so lessen the power of bodily appetites and passions, and so increase our taste of spiritual joys, that even these severities of religion, when practised with discretion, add much to the comfortable enjoyment of our lives" (*Serious Call*, p. 127).

Cessation: "The excellent Cessation is the condition of refusing to lean on external things" (*Crest Jewel*).

Mohinee M. Chatterjee, translating the *Atmanatma Viveka*, says: "Uparati (Cessation) is the abstaining on principle from engaging in any of the acts and ceremonies enjoined by the *Shastras*." Elaborating this in an article entitled "Qualifications for Chelaship", published in *The Theosophist* many years ago, and reprinted in *A Guide to Theosophy* (1887), Mohinee said:

"The third qualification, known by the Brahmins as 'Uparati,' is the renunciation of all formal religion and the power of contemplating objects without being in the least disturbed in the performance of the great task one has set before oneself. What is here expected of the aspirant for spiritual knowledge is that he should not allow his sympathies and usefulness to be narrowed by the domination of any particular ecclesiastical system, and that his renunciation of worldly objects should not proceed merely from an incapacity to appreciate their value."

In *A Memoir of Father Dignam*, a Jesuit, a letter is given in which he says: "I am so anxious that you should never lose sight of first principles, that your devotion should be to God's will pure and simple; that prayers, and Communions and church-goings, are but creatures, are but means to an end, just as much as wine or money, and that some people are more in danger of inordinate affections to the former than the latter."

"The condition of refusing to lean on external things" of the *Crest Jewel*, naturally includes the condition of non-dependence upon rites and ceremonies and ritual, "Communions and church-goings." It is evident, however, that in some cases, as Mohinee indicates, complete abstinence is necessary, just as a man who has been a glutton, or who has persuaded himself that he cannot sleep without a light burning in his room, can liberate himself only by means of enforced and total abstinence. The spiritual life of the disciple, and his relation with his Master, is in no way dependent upon his church, or upon Brahmanical or other ceremonies. The outer observances of a disciple are an expression of his obedience to his Master, for his Master's purposes and not for his own. He remains completely detached, while he labours with zeal and enthusiasm.

Other meanings of Cessation are suggested in the following extracts:

"It is bringing each power back into its own proper sphere" (*Tattva Bodha*).

"Learn to despise outward things, and to give thyself to things inward, and thou shalt perceive the kingdom of God to be come in thee.

"The inward man he often visiteth; and hath with him sweet discourses, pleasant solace, much peace, familiarity exceeding wonderful" (*Imitation*, II, i).

"To be truly solitary, the soul ought to forget all the creatures, and even herself; otherwise she will never be able to make any near approach to God. Many leave and forsake all things, but they do not leave their own liking, their own will, and themselves; and hence the truly solitary ones are few. For if the soul does not detach herself from her own appetite and desire, from her own will, from spiritual gifts, and from repose even in spiritual things, she never can attain to this high felicity of inner solitude" (*Spiritual Guide*).

"You can make no stand against the assaults of pride, the meek affections of humility can have no place in your soul, till you stop the power of the world over you, and resolve against a blind obedience to its laws.

"And when you are once advanced thus far, as to be able to stand still in the torrent of worldly fashions and opinions, and examine the worth and value of things which are most admired and valued in the world, you have gone a great way in the gaining of your freedom, and have laid a good foundation for the amendment of your heart.

"For as great as the power of the world is, it is all built upon a blind obedience; and we need only open our eyes to get quit of its power" (*Serious Call*, p. 220).

Endurance: "It is the bearing of all pains without rebelling against them, unconcerned and unlamenting" (*Crest Jewel*).

"It is the power to endure heat and cold, pleasure and pain, and all that comes from without" (*Tattva Bodha*).

"Injuries, ridicule, calumnies, sorrows and losses, that come upon him by the permission of God, he must learn to bear humbly, without complaint or murmuring, believing with a full conviction of mind that they are sent by God. . . . He should acknowledge in his heart that however much he may have to bear, and however deeply he may be humbled, he still deserves a greater humiliation on account of his iniquity and ingratitude to God" (*Short Rule*, p. 10).

"In like manner resignation is more perfect in these souls because it springs from the internal and infused fortitude, which grows as the internal exercise of pure faith, with silence and resignation, is continued" (*Spiritual Guide*, i, 16).

"My son, be not dismayed by the painful labours which thou hast undertaken for me, neither be thou utterly cast down because of any tribulations which befall thee; but let my promise strengthen and comfort thee in all events. . . . Wait a little while, and thou shalt see a speedy end of thine evils" (*Imitation*, III, 47).

"Thus was the Cross of Christ, in St. Paul's days, the glory of Christians; not as it signified their not being ashamed to own a Master that was crucified,

but as it signified their glorying in a religion which was nothing else but a doctrine of the Cross, that called them to the same suffering spirit, the same sacrifice of themselves, the same renunciation of the world, the same humility and meekness, the same patient bearing of injuries, reproaches, and contempts, and the same dying to all the greatness, honours, and happiness of this world, which Christ showed upon the Cross" (*Serious Call*, p. 224).

Faith: "Faith is the firm conviction of the truth of the teaching and the word of the Master" (*Crest Jewel*).

"It is a firm confidence in the word of the teaching and the Teacher" (*Tattva Bodha*).

"Consult with him that is wise and of sound judgment, and seek to be instructed by one better than thy self, rather than to follow thine own inventions" (*Imitation*, I, iv).

"It is a great matter to live in obedience, to be under a superior, and not to be at our own disposing. . . . Go whither thou wilt, thou shalt find no rest, but in humble subjection under the government of a superior" (*ibid*, I, ix).

"My son, he that endeavoureth to withdraw himself from obedience, withdraweth himself from grace: and he who seeketh for himself private benefits, loseth those which are common.

"He that doth not cheerfully submit himself to his superior, showeth that his flesh is not as yet perfectly brought into subjection, but oftentimes struggleth and murmureth against him. . . . Because thou still lovest thyself inordinately, thou art afraid to resign thyself wholly to the will of others. . . . I became of all men the most humble and the most abject, that thou mightest overcome thy pride with my humility" (*ibid.*, III, 13).

"I would it were so with thee, that thou wert arrived at this, to be no longer a lover of thyself, but to stand merely at my beck, and at his whom I have appointed a father over thee; then thou shouldst exceedingly please me, and all thy life should pass away in joy and peace" (*ibid.*, III, xxxii).

"Nothing whatever should he prefer to obedience, remembering that perfect mortification of our own will is the most pleasing sacrifice we can offer to God" (*Short Rule*, p. 7).

"But, my child, you belong to a greater family than mine; you are a young member of the family of this Almighty Father of all nations, who has created infinite orders of Angels, and numberless generations of men, to be fellow-members of one and the same society in Heaven.

"You do well to reverence and obey my authority because God has given me power over you, to bring you up in His fear, and to do for you as the holy fathers recorded in Scripture did for their children, who are now in rest and peace with God" (*Serious Call*, p. 240).

Concentration: "Concentration is the continual staying of the soul in the pure Eternal at all times, and not the caressing of imaginations" (*Crest Jewel*).

"It is one-pointedness of thought and imagination" (*Tattva Bodha*).

"I count not myself to have apprehended: but this one thing I do, forgetting

those things which are behind, and reaching forth unto those things which are before, I press toward the mark" (*Philippians*, iii, 13–14).

"My son, I ought to be thy supreme and ultimate end, if thou desire to be truly blessed. . . . I would therefore thou shouldst refer all things principally unto me, for I am He who have given all" (*Imitation*, III, ix).

"O Lord, if only my will may remain right and firm towards thee, do with me whatsoever it shall please thee" (*ibid.*, III, xvii).

"Direct thy whole attention unto this, to please me alone, and neither to desire nor to seek any thing besides me.

"In giving thyself up with all thy heart to the divine will, not seeking thine own interest either in great matters or in small, either in time or in eternity. . . ." (*ibid.*, III, xxv).

"He that is wise and well instructed in the Spirit standeth fast upon these changing things; not heeding what he feeleth in himself, or which way the wind of instability bloweth; but that the whole intent of his mind may be to the right and the best end.

"For thus he will be able to continue one and the same and unshaken, in the midst of so many various events directing continually the single eye of his intent unto me" (*ibid.*, III, xxxiii).

Fourth Qualification: *Desire for Liberation.*

"The ardent Desire for Liberation is the will to be rid of all the fetters forged by unwisdom, beginning with self-reference and ending with the body, through discernment of the real nature of the Divine Self" (*Crest Jewel*).

"Others there are who, being illuminated in their understandings, and purged in their affection, do always pant after things eternal, are unwilling to hear of the things of this world, and serve the necessities of nature with grief; and these perceive what the Spirit of truth speaketh in them.

"For He teacheth them to despise earthly, and to love heavenly things; to neglect the world, and to desire heaven all the day and night. . . .

"Love desires to be free, and estranged from all worldly affections, that so its inward sight may not be hindered; that it may not be entangled by any temporal prosperity, or subdued by any adversity. . . .

"Love watcheth, and, sleeping, slumbereth not. Though weary, love is not tired; though pressed, it is not straitened; though alarmed, it is not confounded: but as a lively flame and burning torch, it forces its way upwards, and securely passes through all" (*Imitation*, III, iv, v.).

C. J.

(*To be continued*)

THE SPIRITUAL HIERARCHY

Please explain exactly what is meant by the expression "Spiritual Hierarchy".

THAT seems to be only a name for something, and a name implies a story. If you speak of the "Forty-Niners," it is understood that you are referring to the whole dramatic story of the gold-rush to California in 1849. No two people would tell it exactly the same way, but the main facts are known to everyone, and so the name is a convenient manner of referring to all of the facts and events of the story.

Hierarchy is another name that refers to a set of facts known to everybody. It means that everything in the world as we know it, has two opposite extremes, and a number of other points between the extremes. The tallest man in the world is about eight feet and eight inches high, and the shortest is perhaps two feet and four inches; but there are also men of every other height between those two extremes.

Everything we know grades itself from greatest to least, in all of the differences of quality, differences of size, of weight, colour, hardness, elasticity, endurance, power, beauty, generosity, nobility, integrity, and so forth. When I was a boy, we could get three kinds of anthracite coal; Lehigh, a hard, white-ash coal; Lackawanna, a medium hard, yellow-ash coal; or Franklin, a soft red-ash coal. The three kinds of coal looked so different that it was easy to tell them apart. Anybody who understood about coal knew what kind of a fire the Franklin coal would make, how long it would burn, how much clinker it would make on the grate, and how easily the ash fell through and cleared the fire. The name was a convenient way of indicating a certain grade of coal that had certain qualities. In using these names we do not give any qualities or take any away; the names only recognize differences which really exist.

Sit on the top rail of a corral where fifty yearlings are trotting around and, if there is an experienced horseman beside you, he will point out the qualities of those colts as they pass. In a half hour he would have those fifty horses all graded, in his own mind, into half a dozen grades of comparative excellence.

The chemist recognizes the different grades of matter by the atomic weights of the elements,—from the light and self-satisfied gases like helium, to the heaviest of the metals like uranium. The physicist classifies the forces of sound, electricity, heat, light, wireless, and radioactivity, by the length and frequency of the wave in the æther which is characteristic of these different forces. The way in which the elements grade themselves in regular sequence by their atomic weights, and the forces by their wave lengths and frequencies, is so well known that where vacancies occur in either series it is possible to predict with some accuracy the necessary characteristics of these undiscovered elements or forces. This series of the ninety-two elements, beginning with hydrogen and ending with uranium, has a name which calls attention to the natural relationships existing through the whole series. It is called "The

Periodic Law of the Elements." If we choose to consider that the series begins at the top with that powerful, radioactive element uranium, and ends at the bottom with hydrogen, then a perfectly good name for this series would be "The Hierarchy of the Elements."

To-day, it would be almost useless to ask a physicist to talk with you about the Hierarchy of the Elements, because he would not understand what you meant by that name. After you had explained a little, he would probably say, "Oh, yes, you mean Mendeléef's Table of the Periodic Law"! Twenty years from now, or even ten perhaps, your question would probably be understood without explanations, because, as Madame Blavatsky announced in 1888, the behaviour of that element uranium has so completely overthrown the theories of modern science about the structure of matter, that a few of the physicists are turning to the writings of the much derided Alchemists, and even to the ancient teachings of Occultism, in the hope of finding some clue to the real law of the elements.

Thirty-five years ago, *The Secret Doctrine* told the scientists very plainly and forcibly that they would need to accept and study and understand the occult teaching about the hierarchy of Beings and Powers in the invisible world, before they would be able to understand, by analogy, the elements and forces of the visible world.

The name Hierarchy is used only about individual, conscious beings, either in the invisible world or in the visible world. But consciousness cannot be weighed or measured or even detected by the instruments of the laboratory, and, therefore, physical science says that it has no evidence of consciousness in the elements, and no evidence at all of the existence of an invisible world. How, then, will science ever suspect that it is the different grades of consciousness in the elements,—and in everything else in the universe,—that really determine all of those qualities by which one element, or one star, is known from another?

Do you mean, then, that the grade of consciousness in a rock, or a tree, in a man, or in a star, or in a great Celestial Being, is what determines the grade to which they belong?

Except for the consciousness in every atom, what could govern the evolution of substance, or enable matter to obey the laws of matter?

Then, if the elements, like hydrogen, sodium and mercury, arrange themselves in regular grades, by their atomic weights; and if the elements are really graded by the consciousness in them, I should think that the consciousness itself must be graded in some very definite way?

Why not, indeed?

Then if mercury has an atomic weight of 200, there must be a grade of consciousness which we might call number 200.

And why not?

But if we found a plant with a consciousness of number 2000, I might think that there was some relation between the mercury and the plant, just because there was

such an obvious relation between the numbers representing their grades of consciousness.

Does that seem to you an illogical inference?

I would not know where to stop! If there were men on earth with consciousness that was some multiple of number 200, and a planet in the sky, and a great Master and his chelas in the Lodge, all with a multiple of the mercury's number 200 consciousness, then I should think that they were all related in some special way.

Would you be willing to add to the story, that those men on earth were the devoted servants of the great Master and that they knew him and were guided by his wishes?

Indeed, yes! I am sure they would be that.

Then I think you have been talking about the Spiritual Hierarchy with its source in the real world, and its life and power streaming down into this world which we foolishly call our own. But we must remember that this is not a decimal but a septenary world, and that all real relations are matters of likeness.

Spiritual Hierarchy is the name for something much older than this planet, because it describes the organization of the great Lodge of Masters as seen from below. The word Hierarchy seems to have been used first by Dionysius the Areopagite at some time during the first seven centuries of this era, and, translated literally from the Greek, means "the government of the Gods" or "the rule of the Holy Ones." It is such an admirable word that students of Theosophy use it often; and in the course of time the word may be freed from the unfortunate connotations which its misuse by the Vatican has occasioned. Dionysius wrote a book of fifteen chapters entitled "Concerning the Celestial Hierarchy," and another book of seven chapters "Concerning the Ecclesiastical Hierarchy." His statement is that God is the ultimate Source of the life and of all the powers which constantly are streaming down to men. A part of this flood of life, creative energy, and will, comes direct from God to all mankind; another part of this flood of power and guidance, flows downward to individual men through orders of mediating beings who are the servants of the Divine Will. Dionysius taught that between God and man there were ranged three triads of the Celestial Hierarchy: Seraphim, Cherubim and Thrones; Dominations, Virtues and Powers; Principalities, Archangels, Angels.

That whole list of names is worth a very careful looking-up in the standard Theosophical books, and as we study them, surely we shall try to remember that understanding is the fruit of love, and that love comes only through service. Nobody ever tried with all his heart to serve the Eternal, without attracting the attention of somebody in the Spiritual Hierarchy.

And would he know it, if he had attracted the attention of anyone like that?

Perhaps he might not think of it in just that way, but, in time, at the right time, how could he fail to know?

ALAN DOUGLAS.

STUDENTS' SCRAP BOOK

Dante, Plato and Virgil

IN the thirteenth Canto of the *Paradiso*, Dante accepts and assimilates the central thought of Plato and of Platonism, the doctrine of the divine Idea formed in the Mind of God:

"That which dieth not, and that which can die, is nought save the reglow of that Idea which our Sire, in Loving, doth beget; for that living Light which so outgoeth from its Source that it departeth not therefrom, nor from the Love that maketh Three with them, doth, of its goodness, focus its own raying, as though reflected, in nine existences, eternally abiding one."

Plato's teaching of the divine Idea is set forth in the *Timæus*, with which Dante was acquainted in the Latin paraphrase of Chalcidius, and Dante refers directly to the *Timæus* in the fourth Canto of the *Paradiso:*

"That which Timæus argueth of the souls is not the like of what may here be seen, for seemingly he thinketh as he saith. He saith the soul returneth to its star, believing it cleft thence when nature gave it as a form. Although perchance his meaning is of other guise than the word soundeth, and may have an import not to be derided."

What Plato says in the *Timæus* is this:

"When God had framed the universe he distributed souls equal in number to the stars, and assigned each soul to a star. He who lived well during his appointed time would return to the habitation of his star, and there have a blessed and suitable existence."

We shall, perhaps, get the best clue to Plato's meaning, concerning which Dante makes Beatrice express the doubt recorded above, if we read the *Timæus* as a sequel to the *Republic*, with the *Critias* as the third part of the trilogy, the record of a conversation continued through successive days. In the tenth book of the *Republic*, in the story of Er, son of Arminius, the warrior left for dead on the battlefield, who after several days came back to life, and told of his journey to the other world, Plato sets forth quite clearly and consistently the teaching of reincarnation. He says that the journey of souls beneath the earth lasts a thousand years, perhaps an average for the period between two incarnations. Those who have done evil, receive punishment ten times over, and the rewards of beneficence and justice and holiness are in the same proportion. The righteous, returning to rebirth, descend out of heaven, clean and bright, describing heavenly blessings and visions of inconceivable beauty.

It is likely that Plato had the same teaching in mind in the *Timæus*, when he spoke of the soul descending from, and returning to, its star. Students of Theosophy may think of that star as the Higher Self, to which the fine essence of the personal self returns, to descend again, enriched, to a later birth.

It is possible that Dante may have thus understood the deeper meaning of the

passage he quotes from the *Timæus*, and that this is the import not to be derided, which Beatrice speaks of.

At any rate, it is fairly certain that Dante was well acquainted with the idea of reincarnation, which is set forth in detail in the sixth book of Virgil's *Æneid*, where the descent of Æneas into the world of Death and his visit to the Elysian fields are in part the model which Dante followed. It is not too much to say that it was just because Virgil described this journey, that he is chosen as the guide of the first two parts of Dante's journey.

It may be worth while to quote a part of Virgil's description of the Elysian fields, in order to compare with it what Dante writes of the Earthly Paradise on the summit of the Mount of Purgatory:

"Meanwhile Æneas sees in a secluded valley a sheltered grove, where the brakes were rustling with the trees, and the river Lethe, which flows past the dwellings of quietude, along which gathered unnumbered tribes and peoples; as in the meadows where the bees in bright summer time visit the many-coloured flowers and gather about the white lilies; so the whole meadow is a-murmur."

There is much that seems reminiscent of this in the Terrestrial Paradise with its forest dense and verdant, the breeze bending the branches and stirring the leaves, and the meadow decked with innumerable flowers, through which the river Lethe flowed.

But the interesting point is that it is at this spot, on the bank of the Lethe, that Anchises sets forth for his son's instruction the teaching of reincarnation, which may be summarized thus:

"Know first that a Spirit inwardly nourishes heaven and the earth and the sea and the lucent moon and sun; a Mind breathed into the parts moves the whole mass. Hence the race of men and beasts and the lives of winged creatures and monsters of the deep. There is a fiery vigour in them, a divine source of their being, though the body weighs it down, and the earthly members subject to death. Because of the body, men fear and desire, grieve and rejoice; nor can their gaze pierce to heaven, imprisoned as they are in darkness and a blind fleshly dungeon. After death, they are punished and purified, each suffering the fate which he himself has caused. They then enter Elysium, and a few dwell long in its happy fields. When they have been purified of their stains, and the cycle of a thousand years is completed, the Divinity summons them to the river Lethe, the river of forgetfulness, that, no longer remembering, they may return again to earth, and may be willing to dwell in bodies again."

Anchises goes on to point out to Æneas the souls of those who are destined to be reborn as his own descendants. No teaching of reincarnation could have been more definite and concrete. And it seems certain that, if Dante read the first half of this passage, he must have read the second half also.

But there is a second point of interest. William Warburton, who was afterwards Bishop of Gloucester, writing in 1741, suggested that Virgil, in the sixth book of the *Æneid*, from which we have quoted, has given "a figurative description of an Initiation, and particularly, a very exact picture of the spectacle in the Eleusinian Mysteries." Warburton quotes Plato as saying, in the *Phædo*,

that "it was the end and design of Initiation to restore the soul to that state from whence it fell"; and Proclus: "the Mysteries and the Initiations drew the souls of men from a material, sensual and merely human life, and joined them in communion with the Gods."

Students of Theosophy, who think of Initiation as not only a spectacle but also an experience, may surmise, perhaps, that Dante's story of his journey through the three realms may be the record of such a spiritual experience.

C.

Stars and Electrons

It probably does not matter in the least to Professor Henry Norris Russell that only his fellow astronomers, an occasional physicist, and here and there a student of Theosophy, are likely to follow with real interest his contribution to the January *Scientific American* on stars and electrons. However men of science may receive Professor Russell's speculation about the gradual disappearance of the characteristic spectrum lines of the metals, as the astronomer turns his spectroscope from the cooler to the hotter stars, readers of the QUARTERLY will recognize something in his method of approaching the problem that will appeal to them.

"We cannot get out of the difficulty merely by supposing that some stars are composed of metals, and others of hydrogen, helium and other gases; for in such a case we should expect to find both hot and cool stars of each composition, and therefore red stars with no metallic lines and blue-white ones with no helium lines. No: it is clear that the temperature of the star itself must be the main factor in the differences, so that, if we could heat up a red star, the metallic lines in the spectrum would fade out and the lines of helium and nitrogen appear. What happens, then? Are the atoms of the metals decomposed into helium and other gases by the high temperature? This was once a very attractive idea, and some people still advocate it. But recent work in the laboratory shows that there is no chance at all of breaking up atoms into other elements by such mild means as a temperature of twenty or thirty thousand degrees. Rutherford, to be sure, has smashed atoms by hitting them with the alpha particles emitted from radium; but to abuse the atoms as violently by merely heating the gas, we should have to go to a temperature of hundreds of millions of degrees.

"In the star's atmosphere the sodium and iron and calcium and helium must be there all the time, with no change of one element into another. This looks worse than ever; but the solution is now in sight. Though it takes a tremendous disturbance to disintegrate the tiny, close-knit nucleus of an atom, it is relatively an easy matter to knock off one of the electrons on the outside, which are held by smaller forces. This does not change the atom into one of another element, but leaves it with a positive electric charge—which is called ionizing it. All atoms except those of hydrogen can lose more than one electron, but it is harder and harder to get succeeding ones away. Now, only the atoms which

have all their electrons, can absorb the familiar spectral lines of the element. When one electron is gone, the ionized atom absorbs quite a new set of lines—those characteristic of the element in the spark (where the atoms are again ionized). When two electrons are removed, we doubtless get still another set of lines; but there is good reason to believe that these are mostly in the far ultraviolet part of the spectrum. This we cannot observe in the stars, because light of this sort cannot get through the miles of air above our heads.

"It is much easier to ionize an atom of most of the metals than one of hydrogen; and nitrogen, oxygen and helium are still harder to ionize.

"With the aid of this information, gained, bit by bit, in the laboratory, we can understand what happens in the stars. As we pass from the cooler to the hotter stars, we find the easily ionized atoms of the metals losing an electron. At first this happens to only a small percentage of them, but later to practically all. Hence the ordinary lines of the metals grow weak and vanish, while the spark lines appear and strengthen. At still higher temperatures the ionized atoms lose a second electron, and pass into a state where they absorb practically no lines at all in the visible spectrum. Therefore these atoms disappear from our spectroscopic investigation, not because they are not there, but because their spectroscopic properties have altered. Meanwhile, nitrogen and helium, which are so hard to excite that, at low temperatures, they absorb no visible lines at all, get stirred up, and their lines appear.

"We can thus see how the conspicuous differences in the spectra of the stars can be explained, without having to assume that there is any chemical difference at all in the composition of the stars, or that some elements are transmuted into others."

Surely this seems like one of the old, true methods for seeking out the secrets of nature, by the comparison of things which correspond to each other—"as above, so below." Turning to the index of *The Secret Doctrine* to find reference to the page where the atom is spoken of as the microcosm, in comparison with the solar system as the macrocosm, one searches and searches, only to find at every turn that Madame Blavatsky is quite positive that man is the microcosm. It is natural for some people to blame the Index, and then to read pages of *The Secret Doctrine*, and then to try *Isis*, and *Five Years of Theosophy*,—do everything else they can think of, and only then begin to wonder whether, after all, "H. P. B." might have been speaking to the particular question in all those general references.

First let us turn to a letter from one of the Masters who was directly helping forward the work of the Theosophical Society in the last quarter of the nineteenth century: "The 'Adepts,' who are thus forced to demolish before they can reconstruct, deny most emphatically: (a) that the sun is in combustion, in any ordinary sense of the word; or (b) that he is *incandescent*, or even *burning*, though he is *glowing;* or (c) that his luminosity has already begun to weaken and his power of combustion may be exhausted within a given and conceivable time; or even (d) that his chemical and physical constitution contains any of the elements of terrestrial chemistry in any of the states that either chemist or

physicist is acquainted with. With reference to the latter, they add that, properly speaking, though the body of the sun—a body that was never yet reflected by telescope or spectroscope that man invented—cannot be said to be constituted of those terrestrial elements with the state of which the chemist is familiar, yet that these elements are all present in the sun's outward robes, and a host more of elements unknown so far to science. There seems little need, indeed, to have waited so long for the lines belonging to these respective elements to correspond with the dark lines of the solar spectrum to *know* that no element present on our earth could ever be possibly found wanting in the sun; although on the other hand, there are many others in the sun which have either not reached or not as yet been discovered on our globe. Some may be missing in certain stars and heavenly bodies still in the process of formation; or, properly speaking, though present in them, these elements on account of their undeveloped state may not respond as yet to the usual scientific tests" (*Five Years of Theosophy*, p. 161).

Perhaps the following extracts from *The Secret Doctrine* may serve as further reminders of that teaching which, for many students, forms the mental background against which the speculations of others, and one's own thoughts and experiences, must be measured:

"It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another child-star. When a planet dies, its informing principles are transferred to a laya or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body" (*Secret Doctrine*, Vol. I, p. 170).

"Now that the conditions and laws ruling our Solar System are fully developed, and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place, in space, of molecules, or rather of atoms, correlating, and thus changing their combining equivalents on every planet. Some men of Science, and these among the greatest Physicists and Chemists, begin to suspect this fact, which has been known for ages to the Occultists. The spectroscope shows only the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether or not atoms gravitate towards one another in the same way, and under the same conditions, as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and reassociation, differ on every planet; and thus atoms enter into new forms of existence, undreamed of, and incognizable to, Physical Science" (Vol. I, p. 166).

STANZA VI.—Shloka 4. "He builds them in the likeness of older Wheels (Worlds), placing them on the Imperishable Centres.

"How does Fohat build them? He collects the Fiery-Dust. He makes Balls of Fire, runs through them, and round them, infusing life thereinto, then sets

them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one Twilight to the other, during Seven Eternities" (Vol. I, p. 168).

"The 'Fiery Whirl-wind' is the incandescent cosmic dust which only follows magnetically, as the iron filings follow the magnet, the directing thought of the 'Creative Forces.' Yet, this cosmic dust is something more; for every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for* itself. *It is an atom and an angel*" (Vol. I, p. 132).

"Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. Ignorant of any, even approximate, chronological data from which to start, in attempting to decide the age of our planet or the origin of the solar system, Astronomers, Geologists, and Physicists, with each new hypothesis, are drifting farther and farther away from the shores of fact into the fathomless depths of speculative ontology. The Law of Analogy, in the plan of structure between the trans-solar systems and the solar planets, does not necessarily bear upon the finite conditions, to which every visible body is subject, in this our plane of being. In Occult Science, this Law of Analogy is the first and most important key to cosmic physics; but it has to be studied in its minutest details, and 'turned seven times,' before one comes to understand it. Occult Philosophy is the only science that can teach it" (Vol. I, p. 174).

"The bright lines of one nebula reveal the existence of hydrogen, and of other material substances known and unknown. The same as to the atmospheres of the Sun and Stars. This leads to the direct inference that a Star is formed by the condensation of a nebula; hence that even the metals themselves are formed on earth by the condensation of hydrogen or of some other primitive matter, some ancestral cousin to helium, perhaps, or some yet unknown stuff. *This does not clash with the Occult Teachings.* . . . Since its discovery, the magic power of the spectroscope has revealed to its adepts only one single transformation of a Star of this kind; and even that showed directly the reverse of what is needed as proof in favour of the Nebular Theory; for it revealed *a Star transforming itself into a planetary nebula.* As related in *The Observatory*, the temporary Star, discovered by J. F. J. Schmidt in the constellation Cygnus, in November, 1876, exhibited a spectrum broken by very brilliant lines. Gradually, the continuous spectrum and most of the lines disappeared, leaving finally one single brilliant line, which appeared to coincide with the green line of the nebula. . . . " (Vol. I, p. 652).

"As the Commentary, broadly rendered, says:

"1. Every Form on earth, and every Speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the 'Heavenly Man.' . . . Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object—Man" (Vol. I, p. 205).

"It is worthy of notice that Modern Chemistry, while rejecting, as a superstition of Occultism and Religion as well, the theory of substantial and invisible Beings, called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—should, owing to observation and discovery, have been unconsciously forced to recognize and adopt the same ratio of progression and order, in the evolution of chemical atoms, as Occultism does for both its Dhyânis and Atoms—analogy being its first law. As seen above, the very first Group of the Rûpa Angels is quaternary, an element being added to each in descending order. So also are the atoms, in the phraseology of Chemistry, monatomic, diatomic, triatomic, tetratomic, etc., progressing downwards. . . .

"In Esoteric Philosophy, every physical particle corresponds to, and depends on, its higher noumenon—the Being to whose essence it belongs; and, above as below, the Spiritual evolves from the Divine, the Psycho-mental from the Spiritual—tainted from its lower plane by the Astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as below" (Vol. I, pp. 238, 239).

I do not know whether or not Professor Russell's daring speculation will prove to be true. What happens while "the metals themselves are formed on earth by the condensation of hydrogen or of some other primitive matter," is known to those who, through long training in purity and selflessness, have been entrusted with the power of vision capable of observing these finer forces of Nature at work. Some day, in the not far distant future, I believe that we shall welcome the news of a still more daring speculation, from Professor Russell of Princeton, or from some other astronomer or physicist, to the effect that he has learned something in the ancient Scriptures of India, Egypt or Guatemala which was wholly unknown to modern science, and that he has demonstrated the truth of it in the laboratory or through the spectroscope. Then, truly, will the astronomer be gazing into the Heavens where, according to Plato, "the patterns of earthly things are laid up."

S. T. R.

Fear

Some of us were discussing how best to maintain recollection. Others suggested invincible methods. Since I was a recipient, it will not be safe for me to offer those methods to others until I shall have made them part of my living. Until then, my attempt to restate them might be suggestive of the unmusical, unmeaning talk of a poll parrot. From my own experience, however, I did venture the suggestion that fear can and perhaps should be used as an aid in seeking to attain recollection.

A comment was made that fear may result in stricture of the will and thus defeat recollection. I was reminded that a carpenter, possessed by fear, will so bungle his handling of tools as to spoil his work — for he will have restricted or destroyed his power to use his will.

Fear, as we see it, is indeed an ugly thing. It is a manifestation of all that the great Western Master so scathingly condemned in his "lukewarm and cowardly souls I abhor." How then can it be possible to use so contemptible a quality in an endeavour to fit oneself to give him love and service?

There comes back to mind a paradox: "Fear of God is the beginning of wisdom," and, in contrast: "Perfect love casteth out fear"; "Be of good cheer: it is I; be not afraid"; and "Why are ye fearful, O ye of little faith." What is the spiritual truth that we may find in this paradox?

What does the dictionary say? Even in common speech a "word" is something real. Is it not a particular, defined, and hence, comprehensible concept of something universal? There certainly is no word in any language that will so set off and set out something that is not universal. What is the definition of "fear"?

"*Fear* (n) 1. A painful emotion or passion excited by the expectation of evil or harm, and accompanied by a strong desire to escape it.

"'*There is no fear in love; for perfect love casteth out fear.*' *I John iv. 18.*

5. "Reverence; respect for rightful authority; especially the reverence manifesting itself in obedience.

"'*The fear of the Lord is the beginning of knowledge.*' *Prov. i. 7.*

"*Fear* (v) 2. To feel a painful apprehension of; as some impending evil; to be afraid of; consider or expect with emotions of alarm or solicitude."

If I should try to find and to meditate upon "Alaya, the World Soul," as focussed and centred exclusively in myself, I should be in a fair way to achieving the nth power of that detestable vanity so clearly, helpfully, and mercilessly dissected and defined in a memorable article in the QUARTERLY. Yet as I try to find and to meditate upon "Alaya, the World Soul," as focussed and centred in the Master, who, one may dare believe, compressed his teaching in his "Follow me," one is beginning to start toward repentance, reverence, and discipleship.

Here we have something hideously evil when self-centred; something helpful beyond measure when centred upon another. Does this not equally apply to fear? If one fears for oneself, one is, indeed, abhorrent. But would it not be equally abhorrent not to fear for another — any other with whom one has relationship, or responsibility, or real connection?

Should not a mother fear for her child? fear that her neglect may injure it? Would this sort of fear not be a help to her recollection of her loving duties? Would not a sentry on duty be alive with fear lest he fail, while utterly unfrightened of the enemy? Would this not nerve him to forget his own peril and to keep every sense alive to detect the approach of injury to his Cause?

"Reverence," "Obedience," as "the fear of the Lord is the beginning of knowledge." Perhaps to believers in an anthropomorphic "God," outside of and apart from, the universe, this may seem incongruous and impossible.

But try a translation that will seem natural to readers of this magazine: "The fear of Perfected Law is the beginning of knowledge."

Step the second — italicize that "beginning." We are inclined to forget the clause, and to think that the formula is "fear of God is knowledge." If we keep the thought of Law, and the initial, upward impulse clearly in mind, shall we not be ready to see that "Perfect love" indeed "casteth out fear"? Perhaps it will help us if we venture to add, "for oneself."

If we comply with the law of the State we have naught to fear from the State. We may go about our business without fear. Yet respect for the Law of the State was instilled in us, at the beginning, by fear. We shall be wise if we maintain the fear that we call "wholesome respect for the Law."

Can there be love of another that does not include fear that danger may come to that other from oneself? We are privileged to hold a wee, fragile babe in our arms. We may love it because it is our own child. We have not the nursemaid's experience to give us recollection. What is it that keeps us recollected as we hold it, so that it shall come to no harm, save our fear?

Can we hope to be properly recollected as adherents of a cause, unless we are fearful that we might injure it? Take a partizan of a political party, who is participating in a campaign — is he not recollected and, therefore, effective as a speaker or worker, only to the extent to which he is filled with fear of injuring his party?

Can one be a disciple of a Master unless one burns into one's consciousness fear lest one hurt him? Would we be what we are today, did we really fear for him, from what we may do or may fail to do?

"Why are ye fearful" was asked of disciples who had momentarily forgotten their Master.

"It is I; be not afraid," would not have been necessary had the disciples recognized the Master.

If we remembered or recognized him in each moment's task, within each word, behind each thought, then we should find that indeed "Perfect love casteth out fear." We should have nothing left that would centre on self — nothing left to oppose him.

But, until we reach that stage, may it not be a fact that the facing of the truth, that we both can and do hurt our Master's Cause and him, will arouse in us a lively fear, and thus awaken or strengthen recollection — and so enable us to take an important step forward on the path of discipleship?

G. W.

The Will

They say, in modern psychology, that the will may no longer be considered a creative force. It is a directive force — the power that shunts about the association paths of the brain. It is as though our being were a searchlight of which desire is the dynamo, imagination the spot-light, and will the hand that turns the machine.

We are told that the will is our only "free" gift — the only thing that is really ours. All else "cometh from above from the Father of Lights," — health, love, the gift of imagination itself, — to be increased or withdrawn in blessed Compassion. We do not control the landscape. We do not even control the power and quality of the machine. We control its direction. This, in turn, is limited by all the efforts we have made in the past, so that when people complain "there is no free will," they are perhaps nearer the truth, from one point of view, than those who once said that our minds are like "white tablets" on which we can write at will. They are not like white tablets and — fortunately — we cannot always write at will. *We can try.* This is the magic Sesame which will eventually get us to the gates of heaven.

Effort and accomplishment are not the same thing, and it is here that much of the strain and stress of life occurs. We have as much to do with results, really, as the effort of the flower has to do with its becoming a lily or an iris. Its effort is toward the sun, while the sun itself gives the increase. So if our effort be directed toward God — if our will be offered to Him — it does not much matter what happens after that. He takes care of the future — and the past. And so we grow, as the flower grows, "in the luxuriance of purity," — without thought of the morrow, save to do His will, and without regret for the past, save as it may increase our desire to do His will.

W.

The Prophet once asked God and said, "O Lord! who are Thy lovers?" and the answer came, "Those who cleave to Me as a child to its mother, take refuge in the remembrance of Me as a bird seeks the shelter of its nest, and are as angry at the sight of sin as an angry lion who fears nothing." — Al Ghazzali.

When Dionysius Metathemenus asked Zeno why he was the only person whom he did not correct, Zeno replied, "Because I have no confidence in you." — Diogenes Laërtius.

Go, sweep out the chamber of your heart,
Make it ready to be the dwelling-place of the Beloved.
When you depart out, He will enter in,
*In you, void of your*self, *will He display His beauty.* — Gulshan-i-Raz.

ON THE SCREEN OF TIME

THE Ancient had told me before the others arrived that he was anxious to say something which he believed to be the summary of his whole life's experience; but I wanted to clear the way for him by disposing first of the "concerns" which I knew others had, so that later they could give him their undivided attention. All of us are egotistical, or in any case self-centred, when it comes to our "concerns", and to listen whole-heartedly, when you are full of your own idea about a different subject, is as difficult a feat as most of us are called upon to perform!

"How about France and the Ruhr?" I asked.

They all had a "concern" about that. So had I.

"I have yet to meet anyone," the Architect replied, "who does not approve the action of France. I am told that even at the University, where the faculty includes those who lean strongly towards Pacifism, the feeling is practically unanimous."

"The Belgians are doing better than the French," said the Engineer. "Thirty years ago I used to criticize Jehovah for the way he treated the Jews. I thought it barbarous. Since then, I have seen more of the Jews. It is clear to me now that Jehovah simply talked the language and 'did the works' of the people he was handling. As a very young man, visiting New Zealand, I wondered why men swore so continuously when giving their pet sheep dogs orders. It was explained to me that all sheep dogs were brought up to understand that language and no other. I tried them in plain English and might as well have talked Sanscrit. Nothing happened. The Belgians have been 'strict' in that part of Germany which they have occupied, and have had no trouble whatsoever."

"Perhaps the Belgians are closer to the Germans in blood; perhaps it costs a Frenchman too much to lay aside his innate refinement?" It was the Student who suggested this.

"I think you are right about the Belgians," the Engineer answered; "and perhaps you are right about the French, too. If so, it means that they still have much to learn, and a higher degree of refinement to acquire. It is evident, I think, that refinement is far from perfect if it interferes with the performance of duty. A man should be able, without sacrificing his refinement, to get work out of a gang of labourers, or to dominate a gang of toughs. In fact the disciple should be able to do anything better than the average man does it."

"Do you mean," asked our Visitor, "that the French ought to do to the Germans as the Germans did to them, — burn cities and shoot a few hundred civilians, including women and children, *pour encourager les autres?*"

"The Belgians have not done that; but they have not permitted impertinence, and they have not worn kid gloves over an iron hand.

"This is theory, I admit, because I have never been able to do it; but it is good theory, namely, that if it be your duty to manage Smith, you should watch the way in which Smith handles the men under him, and then use the same methods with Smith that he uses with others. The Germans throughout history have used the method of terrorization. This means that they believe in it, and they believe in it because they judge others by themselves. I do not know the situation to-day, but a few years ago, if a Bavarian officer in Munich had kicked a waiter downstairs, all the other waiters in the place would have crawled to him, the head-waiter and the manager in the lead; and they would not have resented the necessity: on the contrary, they would have admired the brute for his brutality and for his strength."

"Do you mean that all Germans are brutes?"

"No, nothing of the sort, any more than I mean that all Frenchmen are refined. Further, I have not made my thought clear if you infer from what I have said that hardness, in my opinion, is the dominant characteristic of the German people. The waiter who crawls is just as German as the officer who kicks. Softness and hardness are opposites, but on the same plane. Essentially they are the same. Softness admires hardness, while the German officer, who prides himself on his hardness, will weep floods of beery tears over some reference to *linden baume*, and will then weep some more tears — tears of admiration — over his own ability to weep! The more intelligent among them have always known this about their fellow-countrymen, and have deplored it. The trouble is they have not been sufficiently intelligent to see the only possible cure; they have imagined that the choice lay between hardness and softness, and, preferring hardness for reasons of national 'pride,' they have for many years based their educational system upon the theory that hardness should be cultivated at all costs."

"Yet Germany has produced great saints!"

"Germany has produced saints. I do not know that she has produced great saints; and, to offset her saints, Germany produced Luther."

"How about St. Gertrude?"

"I am in no position to classify the saints, but a friend who is a great admirer of St. Gertrude, and who insists that the Master Christ revealed the needs of his human heart to her, before he revealed them to Margaret Mary, — also insists that St. Gertrude, as a disciple in the Lodge, made immense sacrifices when incarnating as a German in an effort to save the German people for her Master, and that the psychic colouring she so often gave to experiences which in themselves were real and true, was part of the national Karma which her work in that life made it necessary to carry, as payment, so to speak, for the privilege of special service."

"You spoke of a cure," remarked the Student, addressing the Engineer. "What did you have in mind?"

"As I see it," the Engineer answered, "the only way to rise above, and thus to overcome, a pair of opposites such as softness and hardness, is to look for the apex of the triangle of which the pair of opposites is the base. A Master

is neither soft nor hard; he is strong. He is strong in his compassion, strong in his self-dominion, strong in his determination, strong in every faculty and phase of his nature; and he has acquired his strength as the result of ages of self-conquest, not for pride's sake, but for love of the divine will and for love of the souls of men.

"What I particularly had in mind, however, was the hope that some German members of the Society will be able to lead the German nation to its redemption, not so much by preaching, as by quietly doing that which a deeper understanding will have given them to do. First, they must see the facts; they must see these tendencies, these perversions, in themselves as in their people. Then they must set to work to acquire the higher obedience, for love of Masters and for love of the things that Masters love—for love of the truth, for love of justice, for love of purity, for love of goodness, for love of beauty and hatred of moral ugliness. By obedience to the highest and best they can see, against the grain or regardless of personal inclination, they will establish a real 'Theosophical movement,' first in their own natures, and thus in the psychology of the German people, away from hardness and softness, toward spiritual strength and toward the Lodge."

"Thanks for my opportunity," interjected the Lawyer. "You have given me a peg on which to display my latest enthusiasm. It is a book, written in French and, so far as I am aware, not yet translated into English. It is written by a Belgian, a Franciscan monk, who served throughout the war as an artillery officer. His name is Lekeux, and he calls his book *Mes Cloîtres dans la tempête*, or "My Cloisters in the Tempest." My excuse for dragging him in at this point is that his book shows how necessary it is to allow for exceptions whenever you attempt to generalize about national characteristics. He is about as unlike the average Belgian, as I know Belgians, as the average Frenchman is unlike the average Englishman. His language is French, but his name might easily be Flemish in origin, which would make his personal characteristics all the more remarkable. He has a delightful humour; he proved himself a brilliant and fearless soldier, and, above all, he loves his Master with passionate devotion. Oddly enough, although a Franciscan monk in times of peace, there is something about him which suggests the spirit of a buccaneer, now turned to splendid purposes,—which again is not what I should expect to find in a Belgian, and which gives an added charm to his memoirs. He is wasted on the Franciscans, who ought to surrender him for other work. If he could be liberated from the Eucharistic misconceptions of his up-bringing, he would make first-class material for The Theosophical Society. We need his spirit and his gifts, and he badly needs the Society to put the finishing touches on his religious education! Let me read you a rough translation of his Preface:

" 'I trust I may be pardoned for publishing these pages, too full of myself as they are. The proceeding is incongruous. But there it is! In a convent it is not as it was in the army: an order, — an order executes itself. In those days . . .

" 'For the rest, this book — and here is all its merit — is from first to last a

book of love and suffering. It cannot be out of place to recall that it was those two things which gave us the victory, and to say again to those who now enjoy it, but who are doing their best to spoil it, that the whole secret is there, both of a productive life and of a happy life: to have the courage to love, and therefore to suffer.' "

"That is fine," said the Student. "Translate some more if you will."

"One of the things I like about him," the Lawyer replied, "is that he believes with all his soul that the divine powers have a sense of humour which must be greater and truer than his own, and that therefore he can share his daily experience with them in that respect, as well as in moments of solemnity or of spiritual rapture. The following passage does not illustrate that particular point, but is typical of his spirit, none the less.

"It was at the end of September, 1914. He had just seen one of the Antwerp forts, supposed to be indestructible, obliterated before his eyes. He realized that the Boches would gain possession of the city. He felt as if the world were giving way under his feet. 'Was it not then an idle dream, the faith he had placed in the eternal power of the spirit, of justice, of the beauty of things?'

"Then he went to a near-by chapel and prayed. Kneeling before Him, — 'my smile met His'; and, he continues, 'in that moment of love, I understood that this smile of God was the only thing in all the world that mattered, and that it was this smile, supremely wise and divinely loving, which governed everything in the harmony of universes. And I understood also that, for the beauty of this harmony, there needs must be tempests and suffering and tears, seeing that all great things are brought forth in pain. And I saw clearly that of all the blessings my country had received, this martyrdom of blood was the greatest, — giving her a share in the ideal beauty of Christ crucified.'

"He saw a good deal, — Fr. Martial Lekeux, 'Franciscain, Commandant d'Artillerie'; and he deserved it, as his record proves."

"Going back to what the Architect said about the Ruhr, and about the feeling in this country being in favour of France, is it true, as I have heard, that the Jews are strongly though quietly pro-German?" It was our Visitor who asked the question, and he turned to the Architect as he did so.

"I do not know," was the reply. "I do not know any Jews. What I do know is that billions of German paper marks were bought in this country, as well as in the neutral countries of Europe and even in England, as a bargain, just as fast as the German printing-presses could turn them out. For these paper marks, the Germans obtained millions of dollars, of florins, of krone, of pounds sterling, which in most cases they left on deposit in the country whose nationals had purchased the paper marks. Because the supply was unlimited, this stream of selling of course ultimately reduced the value of the German mark to next to nothing; but the Germans did not care. On the contrary, they were delighted, because they had obtained perfectly good dollars or pounds sterling or Dutch florins, in exchange for their worthless paper, and they had also created a very ardent desire on the part of those who had seen a 'bargain'

in German marks, to bring the mark back to a normal rate of exchange. That Germans in this way grew rich at the expense of their 'backers'—of German-Americans, and of German-Jews in America especially—only added to the German relish of the situation. But who were the bargain hunters? Who usually are the bargain hunters? And if one of them bought a million marks, expecting to sell them within a year, and to double the perfectly good dollars he had paid for them,—what wonder, when he found that marks had become mere scraps of paper, if he adopted as his highest aim in life the 'rehabilitation' of German finances! As French francs had never reached the bargain counter, he had not bought any. Consequently, it mattered nothing to him if France remained crippled. Let France herself pay for the ruin Germany had wrought: anything rather than add a *pfennig* to German liabilities! In many cases, so as to 'cover' his losses, the bargain-hunter bought more marks! So the German printing-presses were kept busy."

"It has been stated frequently in the French papers," the Lawyer added, "that, shortly after the Armistice, thousands of shares of stock in German companies operating the mines in the Ruhr basin, were sold at nominal prices to 'international bankers' in New York and London, for the deliberate purpose of enlisting 'neutral' influence against French occupation of the Ruhr. It is notorious that Lloyd George was surrounded by influences of that kind."

"The worst of it is," commented the Ancient, "that much of this self-interested propaganda is smoke-screened by talk about 'international brotherhood,' the 'interdependence of nations,' and so forth, and that these phrases are dear to the hearts of many well-meaning Americans, as the propagandists well know. Like the Architect, I have not met anyone who is not wholeheartedly in favour of the French advance; but with the forces of self-interest and sentimentality combined, I suspect constant pressure on Washington to interfere, and Washington, while it can be trusted at present to act with good intention, does not impress me as having any understanding either of France or of Germany."

There was a pause. Then the Ancient asked if he might change the subject. His peg, he said, was the Preface to Lekeux's book, which the Lawyer had read to us in translation,—"the whole secret of a happy life: to have the courage to love, and therefore to suffer."

"The older we grow," he said, "the more urgent becomes our need for a solution of the problem of life. We lose the incentives of youth, the illusions of youth—at worst we become doubtful of those illusions; and to doubt an illusion is fatal! If we have grown with our years, our sense of responsibility has increased, and therefore the weight of our burden. We are tired, and we know from actual experience that pain and sorrow are the concomitants of physical existence, and perhaps of existence hereafter. Our outlook may easily become dreary, and our work a drag. What are we to do? If we remind ourselves of eternal progress, of ever-widening opportunities for service, our response, on the plane from which I am speaking, is likely to be a desire to sleep for a thousand years!

"Buddha said that life is Hell but may be Heaven.

"Christ said that life is Hell but may be Heaven.

"They did not use the same terms, but their diagnosis of the trouble was the same.

"They agreed that life is Hell because it centres in self and radiates from self. They agreed that so long as life centres in self and radiates from self, it must continue to be Hell. Self, as the personality knows self-hood, is a limitation, a circumference; and because, as Emerson said, 'thou wert born to a whole, and this story is a particular,' any sort of limitation is intolerable to the soul which in itself is infinite.

"It follows that there is no escape from Hell, except in so far as we are able to escape from self. How can we do this?

"The answer of Buddha and the answer of Christ were not exactly the same. They worked among different peoples, and my own belief is that the Master Christ and his 'Father,' used the experience of Buddha to devise a surer and more effective way.

"Buddha said: first you must see that life is Hell, for if you imagine it to be Heaven, I can do nothing for you. Second, you must see that the cause of Hell is your entanglement in the illusion of self-hood. Third, you must get rid of this illusion of self-hood, of this sense of separateness, of these entanglements of the world, by following the Noble Eightfold Path which leads to liberation. Fourth, this Noble Eightfold Path includes right thought, right discrimination, right action, and right meditation. You must meditate on the whole human race with thoughts of love, with thoughts of compassion, so that gradually you will escape from your self-centredness, from your love of self, using the love that is in you, no longer as self-love, but as love of all beings, as ever-increasing love of all beings, until at last you will feel yourself to be at one with all beings, even as I feel myself to be at one with all beings—for I am in truth full of love, full of compassion—full of love over-flowing and endless; full of Heaven.

"Many were those who attained, following in the footsteps of Buddha. Great should be our reverence for him, for them. I do not believe, however, that his method was designed for the western world. Apart from other considerations, I think that we are too tough, too vibrant with physical life, too deeply enmeshed in the snares of self—in the world, the flesh, and the devil—to be able to respond to Buddha's gentle method of disentanglement. Nothing would have helped us, I suspect, except a tragedy, a cry from Heaven itself, and, above all else, an object, a person to love.

"Buddha had not presented himself in that light. Buddha had pointed to suffering humanity as the proper object of our love. Yet in both cases love of something outside of self, greater than self, more enduring than self, was presented as the ultimate escape from Hell, and as both path to Heaven and itself Heaven. Love was both means and goal; and although our hearts may seem to us to be incapable of love in that supreme sense, intellectually we must admit that life has no other solution, and that the only rational thing to

do is to turn our attention from self, to that which ought to be the object of our undivided love and worship.

"Incidentally, I stopped at a book store on my way here this afternoon, and took down from a shelf a recent volume on the subject of salesmanship and autosuggestion, saying to myself as I did so, — 'Black magic, I suppose!' Opening it, my eye fell on a passage — the dissonance may make you smile — which led me to think at once of the more general and abstract method of Buddha, as compared with the more objective method of Christ. I copied the passage and will read it to you:

" 'It was Saturday afternoon. The week ended, the workers were coming out of office buildings. Two bootblacks were competing for trade. Their prices were the same. Their equipment was the same. They were of a size physically, and matched as to type. One said, "Shine, boss?" The other, "Get your Sunday shine." Which salesman do you think was busiest? . . . Yes; you are right. *The one who stirred Imagination through presenting a definite Image.*'

"My point is that those who follow the Master Christ have had their path made extraordinarily easy for them. He gave himself, he sacrificed himself, to become 'a definite Image,' to stir our imaginations and to move our hearts, that he might lift us up out of the slough of self, from Hell to Heaven."

"Bhakti Yoga," said the Orientalist.

"Exactly," the Ancient replied; "'the doctrine of salvation by Love and Devotion,' or Union by the Path of Love. It is a Path that was trodden for thousands of years before the incarnation of Christ in Palestine, and if Christians would take advantage of the accumulated experience of those who preceded them, they would save themselves from innumerable blunders and from much waste of time. They are inclined to think that anyone can love, not realizing that even in human relations, love is the supreme art, the quintessence of all the sciences.

"If they would read the old books they would discover that even the Royal Way of the Cross of Thomas à Kempis, is only one of the ways, one of the means, on the Path of Love. Whether that Path be desired as the result of intellectual appreciation, or whether the heart be given to it first, it is impossible to travel far along it until desire has been liberated from the entanglements of the personal self. This is both a negative and a positive process, based upon discernment — an increasingly clearer discernment — between the Eternal and the non-eternal, the Real and the unreal, the Worth While and the trivial. This, of course, was the doctrine of Shankara; but it was also the doctrine of Aloysius and of other Christian saints. 'How does this look in the light of Eternity?' was the question Aloysius asked himself about all things and all events: and the result was exactly the same as that produced by Shankara's method of 'discernment,' — detachment from created things, and, above all, from the things and feelings of the transitory self.

"Some of those who have attempted to follow Shankara's method have made the mistake of trying to jump from the manifest to the unmanifest, from

the unreal to the Absolute, or in any case from the personality to the Atma. This can not be done. Before we can find the Real, we must find the more real. We must depart from the unreal in ascending stages. We must learn to discriminate between sane thoughts and foolish, between righteous desires and emotions and, on the other hand, those that are personal and silly and perhaps evil,—instead of imagining that we can rise above thought and desire and emotion by fixing our attention on some abstract state of 'be-ness'!

"This process of discernment—which never ceases, I assume, until perfection has been attained—is the basis for both negative and positive advance, or, in other words, for both detachment and attachment. Recognition of folly as folly, will mean, or ought to mean, that we shall no longer allow ourselves to play with foolishness; it will mean freedom from self-indulgence; it will mean that we shall cease to do anything for the sake of the lower self only, because the pleasing of self will no longer be our objective. We shall desire to love, and that means we shall desire to serve; and we shall have begun to realize that service is impossible so long as our centre of interest is self, and so long as our understanding, our judgment and our other faculties are warped, as instruments, by constant soaking in the waters of our psychic natures. So long, for instance, as my judgment is coloured by my personal likes and dislikes,—how can I hope to judge correctly of anything! So there will grow up 'an ardent desire to be rid of all the fetters of self.'

"This negative process of withdrawal is essential to attainment. We must be careful, however, having thrown out one of our devils, not to leave a void that can be occupied by seven other devils, worse than the first. As we empty ourselves, we must fill ourselves. As we detach ourselves, we must attach ourselves.

"According to the *Nârada Sâtra* (translated by E. T. Sturdy), these are some of the Ways of Attachment, to Christ as to Krishna.

"There is attachment through wonder and awe, as the result of contemplating the divine power and grandeur, manifested in the universe, both seen and unseen.

"There is attachment through admiration and respect, as the result of contemplating the divine wisdom, manifested in the universe, both seen and unseen (we should at least be able to see this in our own lives, by considering from what we have been saved, with overwhelming gratitude as another result).

"There is attachment through worship, as the result of contemplating the divine beauty and goodness, manifested in the universe, both seen and unseen,—in a sunset or in a flower, in music or in sculpture or in poetry; in the beauty and grace of women; in the heroism of soldiers and saints; in the heart of our King.

"There is attachment through the performance of duty; there is attachment by service, as a faithful servant serves; there is attachment as a friend; there is attachment through being beloved (and we cannot love Masters except in response to their love of us); there is attachment as a child, through the faith

and trust of a child; there is attachment by suffering and sacrifice (the Royal Way of the Cross, a most potent means of Union); there is attachment by identification, so well understood by the Sufîs and by St. Paul; there is attachment by misery in separation.

"Each of these ways of attachment should be studied and used, both as parts of the process of detachment, and as means to foster love. For love is our objective — love and utter self-forgetfulness."

"Even so," said our Visitor, "I see no escape from suffering. On the contrary, most people seem to agree that the more you love, the more you suffer, your friend Lekeux among them."

The Ancient looked at him. "All suffering is not Hell," he answered. "There is a kind of suffering you would not exchange for all the pleasures of the world. Suffering which springs from love of self, is Hell. Suffering which springs from love of the divine, is the opposite of Hell. This is a quotation from a religious book, but it might be translated into terms of human love also: — 'There are secrets which can never be told, and mutual exchanges of love which can only be found in the Cross.' There is suffering which is rapture. There is an ecstasy of divine love which is indistinguishable from suffering."

T.

In doing one's work primarily for God, the fear of undue restriction is put, sooner or later, out of the question. He pays me and He pays me well. He pays me and He will not fail to pay me. He pays me not merely for the rule of thumb task which is all that men recognise, but for everything else I bring to my job in the way of industry, good intention, and cheerfulness. If the Lord loveth a cheerful giver, as St. Paul says, we may depend upon it that He loveth a cheerful worker; and where we can cleave the way to His love there we find His endless generosity. — "The Conquest of Fear," by Basil King.

A young man was talking a great deal of nonsense, and Zeno said to him, "This is the reason why we have two ears and only one mouth, that we may hear more and speak less." — Diogenes Laërtius.

The heart has its arguments, which reason knows not: this is felt in a thousand ways. — Pascal.

LETTERS TO STUDENTS

May 22nd, 1905.

DEAR ———

* * * * *

You ask for help to overcome the feeling that ten hours' work a day leaves little time and strength for study and reading. May I suggest that, after all, study and reading form but little part in the great struggle we are all engaged in, *i. e.*, the conquest of the lower self. Many years ago Mr. Judge advised us to shut up our books and think. I would rather say, *shut up your books and meditate*, for only by meditation do we gain the force and inspiration that enable us to carry on the ceaseless struggle against our lower selves. It is the refreshment of the Soul,—like food and drink to the physical man. We are promised that as we live the Life we shall know the Doctrine, so that I do not think we need worry about our inability to study.

On the other hand no amount of daily work, no set of circumstances, no fatigue can prevent the practice of the presence of God, as the old Christians used to call it. We can meditate whatever our circumstances. We can live the Life even if our outer lives are one long grinding toil. This is a privilege no one can take away from us. Is it not some such thought as this which you need to dwell upon? I know that it is very hard for us to realize that our circumstances are just what they should be for our own best good, but such is the case. We are situated as we are because that is what will bring out the forces of the Soul which we need to cultivate. So, it would seem that your task is to live the life of the Soul, to *be* the Soul, in spite of your hours of work, your fatigue, your lack of leisure.

Just as a mother can go about her household duties without ever for a moment forgetting the child which is playing on the floor, so we must go about our work, doing it to the very best of our ability, but never for a moment forgetting that we are a Soul; never forgetting that we are carrying out the desires of the Soul, and that our work, whatever it may be, is the Soul's work. This is as near as we can come to "continual meditation," and from it we can draw much strength and comfort.

I trust that these rather random remarks will help you. I should be very glad if they do; and if you have any questions to ask about them I shall be only too glad to endeavour to reply.

Sincerely,
C. A. GRISCOM.

February 17th, 1907.

DEAR ———

Do you ever dwell upon the thought that everything we do or say or think comes within the purview of the members of the Lodge? In a way it is a very

solemn thought, but I believe it is a helpful one. They know and see every act, every thought, every speech, and they watch our daily struggles against temptation, against our faults, against our weaknesses, with a solicitude so tender that we have but little conception of it. I remember one of those little sentences which Mr. Judge used to print in the *Path* as fillers, and which has always stayed in my mind, "They are much more anxious that we should reach the Light than we are to reach it." That is not verbally accurate but it conveys the idea. We can imagine them hovering over us as a mother does over her child, unable to interfere, bound to let us make our own decisions, but unspeakably anxious, and hopeful that we shall decide wisely and that when we act it will be on the side of the angels.

I know of nothing that contains more inspiration than this idea. How can we do wrong when we know that some one loving us with a love that passes our comprehension is watching our every act to see how we decide?

How can we have evil and impure thoughts when we remember that they create an atmosphere which those who are trying to help us find about as pleasant as we should find a manure pit?

How can we speak unkind and bitter things when we can almost see some member of the Lodge turn away with a look of patient pain?

So I think this idea of the intimacy of their help and watchfulness is one that we should cultivate, for the reality will always be beyond our highest flights of imagination. It is an idea which we should have always with us, which we should take into our daily work in the world; and if we do we shall find that it will prove a most potent aid to right living.

Sincerely,
C. A. GRISCOM.

March 17th, 1907.

DEAR ———

I have your letter of the 6th. The last thing in the world I had in mind when I wrote to you was any personal application of the general ideas I tried to convey. Our thoughts are something we must *all* struggle with constantly, for no matter how good we may be from human standpoints, we are very far from pure from the occult point of view. Even a useless thought is considered impure by the Masters, no matter how innocent it may be from any moral or sensual standard. It is said that one of the greatest ordeals a disciple ever has to undergo is the first time he faces himself as he actually is, and sees with profound horror all his secret weaknesses and sins. Our duty is to eradicate as much of this element from our natures as we can before we face this test, and my letter was only an attempt to lay stress on this duty.

One sentence in your letter struck me. You say the harder we try the harder the obstacles to be overcome. May I suggest looking at it in another way. Do not think of the troubles and suffering of life as something to be endured and overcome; think of these things as our opportunities, given us by the Master because they bring out the forces which we need to develop. If

we could but realize it, pain and suffering are gifts, not evils to be borne patiently and gradually outlived. This of course applies to others, as well as to ourselves, so while we need not cease from sympathy when we see others suffering, it enables us to look upon such terrible things as do happen with serenity and calmness, knowing that it is for the best. I think that answers your question as to the correct attitude to take towards these things. We must listen sympathetically to tales of woe and do whatever we can to relieve pain and suffering, but we should do it with detachment, not allowing ourselves to be carried away emotionally by either our own or another's pain. Real happiness can only come through the Higher Nature. We (the real we) cannot be happy on this plane, for its nature is essentially antagonistic to our real natures; and when you go about the world teaching the duty of joy and cheerfulness and happiness, I should not fail to point out that we must seek it through the Soul, and not through any enrichment of our material life.

With kindest regards, I am

Very sincerely yours,

C. A. GRISCOM.

January 26th, 1908.

DEAR ———

Last year you were good enough to answer a letter I sent you and in your reply you said one or two things which touch on fundamentals. I wonder whether you will think it too late to reply to you concerning them? I hope not. But I find that when we keep a problem in our minds for a time, even if, perhaps because, we do not consciously try to work it out, we are pretty sure to find the answer springing up spontaneously within, as the Gita puts it. So I may be writing about things which are no longer an issue with you. If so no harm will be done.

You speak of doing everything possible to eradicate our faults. It is the common attitude of good and devoted people, and yet I believe it is a mistaken one. We should not try actively to combat our faults, but once we recognize that we have them, earnestly to set about to cultivate the opposite virtue. If we fight against our evil tendencies, we are continually dwelling upon them, our minds are constantly full of the evil, and we saturate our aura with just what we want to get rid of. On the contrary, if we push the whole thing into the background of our consciousness and keep our mind and heart full of the opposite virtue, we are taking a positive attitude towards the evil instead of a passive one. Take impatience. If we are by nature inclined to be impatient, it is much better deliberately to cultivate the virtue of patience, than it is to try to prevent ourselves from being impatient. In the latter case we may succeed, but it is hard and that is all we do; while in the former case we not only conquer our fault, but we find that we have acquired a valuable virtue in the process. Furthermore, it is much easier to be good than it is to cease to be bad.

That is one point. The other is our attitude with respect to the misery in

the world. It is a question of faith in the goodness of the Great Law. If we really do believe that everything is absolutely for the best, just as it is, then there is no room for being upset and demoralized because of the apparently hopeless misery we see around us. We can be and we ought to be sympathetic and tender and loving, and we should do everything we can to relieve the pain and trouble in the world,—that goes without saying; but we must not let its existence get on our nerves, as the expression is.

A friend of mine told me Friday of his little boy, his only son, who was a hopeless semi-idiot, in a private institution. He said that for years he had bitterly resented this sorrow and could see no reason for it. But as he grew older and saw the much greater misery which came to many parents because their sons had turned out criminals, he decided that perhaps God after all had done the most merciful thing to him and his boy. He ceased to grieve from that day, and is perfectly sure that in that, or in some other way which he cannot understand, it was much the best thing that his child should have been born imbecile.

We cannot escape the sorrow of the good man for the sin and evil and suffering in the world, but we should learn to look upon it for what it is, merely a necessary incident in the evolution of humanity. And we should turn it to some practical account by making it fire our hearts to a still stronger determination to give our lives to the amelioration of the lot of our fellow men. It is a healthy thought so long as we take it so; but it becomes morbid and paralyzing the moment we allow it to shake our serenity and faith.

With kindest regards to your fellow workers, I am

Sincerely,
C. A. Griscom.

April 11th, 1908.

Dear ———

I have your letter of the 29th and am very much obliged to you for it. It gave me great pleasure and satisfaction, as any evidence of an earnest and devoted love of spiritual things must always do to one who tries to spend much of his time in a similar manner. There is so little of the true spirit of devotion in the world that it is like water to the thirsty to come across it. I often think of our little band as wearing a uniform, as indeed we do to the inner vision; a uniform like the garment of a monk, or the dress of a sister of charity; and our letters have the same effect upon me as I can imagine would the meeting of a comrade, wearing the same uniform, whom one might chance upon unexpectedly, in some out of the way place where the work had taken us.

I wonder whether it would not be a good plan for you to cease trying "to think things out." Things cannot be thought out. We simply get ourselves into a maze of confusion and contradictions when we try to do so. Live more from the heart and you cannot go far wrong. Neither the past nor the future should interest us. We have nothing to do with either. The present alone is ours, and to worry over a fault committed yesterday, or to be anxious about

something which we may do or not do tomorrow, is simply foolish. Indeed, it is worse than foolish, it is wicked; for it is in effect a theft of the time which we should be devoting to some spiritual work in the present. We, none of us, have a sufficient sense of our responsibilities, as we belong to a generation which has for too long a time been concerned with other things than the business of the Soul.

What we all sadly need is what the old books call "Recollection" and which our modern books call "Continuous Meditation." There is a little article in the last QUARTERLY on this which I commend to your special attention. If recollected, we do not make slips of speech, or become impatient, or fall into any other similar fault. Nor do I think it wise to fret because of a sense of our own unworthiness. We must learn to accept our limitations, for they are part of the discipline of life, and indicate some need of the Soul. Accept these, as we accept any misfortune, and pass on.

The capacity for additional work comes with growth. I have seen this practically illustrated in a very remarkable degree, for I have watched the growth of individuals, who are now doing easily ten times the amount of work daily which would have completely swamped them five years ago.

Do not forget that reaction is a law of growth. Every time we take a step forward we must undergo this trial. The chela suffers from it as he becomes an adept and the adept when he passes into the higher condition of Mahatmaship. The fact that you realize the working of this universal law in your own nature at the present time, simply means that you are passing out of an old condition into a new one; that you have stepped up a rung of the ladder leading to Eternal Life. And with it may come suffering of some kind, which you must be prepared to face and to live through, for it is, I am sorry to say, mainly through pain and suffering that we grow. We are not strong enough to grow through happiness, so the Great Law deals that out very sparingly.

I feel that you know all these things already, but sometimes it helps to have them restated as directly applicable to us.

Fraternally,
C. A. GRISCOM.

November 18th, 1906.

DEAR ———

* * * * *

There is no doubt that the trouble with our centres, where there is any trouble at all, is because they do no creative work; they provide no outlet for the forces which are poured into them, and hence get stale and unprofitable. "Give that ye may receive," is an occult law, and may not be disobeyed. Like all other occult laws, if it be disobeyed, it brings its own automatic punishment, for it is a violation of a natural law, and Nature sooner or later, punishes all violations of her laws.

I hope, therefore, that you will be able to get the members to take up earnestly this question of a Study Class, and work at it until it ceases to be a

task and becomes a pleasure. Only so can we do good work. If we do not enjoy what we are doing, we cannot hope to do it really well.

Another kind of activity in which I am much interested is the QUARTERLY. In several of our cities some member, or committee of members, has volunteered to arrange for the sale of QUARTERLIES by the book dealers. . . . It only takes a little trouble. This is a sort of work I should think ——— could do very well, and for which the Branch would get the credit.

I feel sure that if one or two such things were done, the troubles which have militated against your success would soon cease. Even where there is no apparent connection between such a thing as work, and the troubles you have had, it is wonderful to see how the troubles melt away in an atmosphere of work. Work is a solvent, the best of medicines, the only legitimate anodyne. It cures most of our physical ills, as well as mental and moral ones.

* * * * *

I am sincerely,
C. A. GRISCOM.

December 9th, 1906.

DEAR ———

* * * * *

As to the question you ask: the Study Class should be for all who care to come. On the other hand, I think that the work should be for the benefit of the members, and should be selected with a view to interesting these, and not with a view of teaching outsiders. In other words, the members should enjoy the Study Class themselves, and then there will be no doubt of its interesting others. We cannot hope to interest others if we ourselves are bored. That has been the rock upon which much of our effort has been wrecked; we worked too much from a sheer sense of duty, and got no fun, or interest, or enjoyment out of it. That is wrong. We ought to enjoy it, and if we do not, something is wrong with our methods.

* * * * *

Yours very sincerely,
C. A. GRISCOM.

Towards sinners Thou art most patient; towards penitents Thou art most pitiful.
— ST. AUGUSTINE.

REVIEWS

The Secret Societies of Ireland, Their Rise and Progress, by Captain H. B. C. Pollard, Late of the Staff of the Chief of Police, Ireland. London: Philip Allen & Co., 1922.

This admirable exposition of the many secret societies of Ireland, their aims, their anarchistic tendency and rebellion against "the whole system of constitutional government" (page 101), and their persistent record of criminal activity in Ireland, England and the United States, may be recommended to QUARTERLY readers interested in following up the "Notes and Comments" for October, 1922. It is primarily a study and a revelation of the Irish character,—the "peculiar mentality" and "psychology," which are "the racial characteristics of the people themselves" (page 256). In every way the book illustrates the "psychism" which was the basis for the discussion in the "Notes and Comments." "The peculiar psychology of the Irish enables them to derive intense emotional excitement from a recital of their historic griefs and woes, and they are capable of working themselves up into a frenzy over forgotten events and causes" (pages 104–5). Besides the past history of these societies, beginning in 1641, a series of Appendices publish documents from "confidential official sources," seized for the most part in government raids, giving the forms of oath taken by Sinn Fein and other organizations, the rituals of initiation, and the diabolical system of cross-spying on each other by individual members, which accounts for so many hitherto inexplicable murders from ambush. A temperate but pitiless discussion of the part the Roman Catholic Hierarchy and priests have played throughout three hundred and fifty years, is not the least interesting revelation of the book:—"The priesthood was early recognized as largely responsible for the continual insurgency of the country" (page 2)—"The notorious modern society known as *The Ancient Order of Hibernians*—attempts to enable the clerics to exercise control in Politics" (page 3). In fact, whenever the Roman Catholic Hierarchy finally determined to suppress rebellion and murder, these ceased,—which clearly demonstrates their power and responsibility. "The basis for the ban placed by the Church on any secret oath-bound society is technically that no Catholic may take an oath of secrecy which binds him to keep the secrets of his society from his Father Confessor. In the case of some Catholic secret societies, such as the A. O. H., this is eluded by an arrangement by which members of the priesthood are members of the society and are thus supposed to be familiar with all its secrets" (page 57). "It may not improperly be remarked here, concerning this question of the morality of murder, that the natural court of appeal for a nominally religious race such as the Irish was the Irish Catholic Church. The failure of that Church to take strong steps towards suppression of the outrage is, perhaps, sufficient indication of its status" (page 196). Of special moment to American readers are the extent of Irish agitation in this country, from Civil War days till 1922, the large membership enrollment, its influence among the non-Irish population, and its practically unpunished treachery during the Great War. Many little understood reports of recent years in the newspapers now fall into their proper perspective.

It is a duty and almost a necessity to know facts such as these, and Captain Pollard is to be congratulated for his clear presentation and for his temperate yet out-spoken revelation of the unvarnished truth.

A. G.

The World as Power Reality, by Sir John Woodroffe, Madras, 1921.

Sir John Woodroffe went to India as a barrister a generation ago, and in due time became a Judge of the High Court at Calcutta, returning to England only a few months ago, not long after this little book was published in Madras.

Sir John Woodroffe has followed in the footsteps of Sir William Jones, Henry Thomas Colebrooke and Sir Charles Wilkins, all of whom studied Sanskrit in Bengal, while in the midst of official duties, and all of whom shed real light on the problems of Indian philosophy. Sir John Woodroffe has rendered a genuine service by his study of the six philosophic schools, of which he writes:

"The chief orthodox systems of Brahmanism are known as the Six Darshanas or 'Means of seeing,' because what the West calls Philosophy is that which gives men sight of sensible virtues and enables them to understand in the light of Reason the super-sensible Truth attainable only through the Veda, that is, the super-sensible *standard* experience of the Rishis or Seers. Philosophy habits this experience, so far as may be, in rational dress. . . .

"These six systems may for the purpose of metaphysics be grouped into three, *viz.*, (1) Nyâya-Vaisheshika, (2) Sânkhya-Yoga, (3) Vedânta. This last term means Upanishad. As such it must be distinguished from the various interpretations of it which are given by the Vedantic philosophic schools. . . .

"These Six Systems are really One System, containing three chief presentments or Standards of Indian Thought suitable to various types and grades of mind, which Standards, in themselves, mark stages of advance toward the understanding by the mind of the beyond-mind standard experience of the Seers or Rishis. . . .

"The Six Philosophies are the Six Minds or Six Ways in which *intellectual* approach is made to that Full or Whole Experience, a state which transcends mind and its operations. . . . Only that can be received which the particular mind is capable of receiving. That is *its* truth. And that only can be held and lead to practical result in which one has faith. One stage is not contradictory of another, because each are stages complete and true in themselves, as representative of a particular psychic development, of which the doctrine held is the corresponding expression. . . . What system any individual should follow depends on his competency. . . . To each is given the truth of his stage" (pages 34–36).

It is wisely said that Indian Wisdom requires more than a clever mind to understand it. The learner must be full of devotion, and must discipline himself, gaining a pure heart as well as a good mind. The only fruitful path is that of spiritual striving; any spiritual endeavour sincerely and diligently pursued will secure its fruit.

We can quote only one more short but very significant passage:

"If what is supersensible in man can exist in an unseen form after death, why not other Beings who habitually exist in such forms? And if these Beings exist in unseen or supersensible forms, then there are also states of existence or worlds which are also supersensible and quite as real, if not in a sense more so, than the gross world of ordinary experience. Experience reaches up to that of the Cosmic Mind which apprehends the world of universals as they exist in themselves" (pages 103–104).

In this able and learned little book, we shall find a lucid intellectual consideration of the wisdom of India, rather than evidence of the quality and character of the spiritual experience on which that wisdom is based. J.

Indian Logic and Atomism: An Exposition of the Nyaya and Vaisheshika Systems, by Arthur Berriedale Keith; The Clarendon Press, Oxford, 1921.

Following out the view of Sir John Woodroffe, that the Six Systems of Indian Philosophy may be grouped in three ascending stages, of which the Nyaya, or Logics, of Gautama, and the Vaisheshika, or Atomic System, of Kanada, form together the first stage, it would be interesting to make a thorough study of the views of these two systems, first, as to the character of our perceptions, and, second, as to the real nature of what we perceive. But such a study would be too long for a review, and we must content ourselves with giving only a sample of each of these two products.

First, as to the character of our perception. The Doctrine of the Void, put forward by Nagarjuna's Madhyamika School of Buddhism, which denied the reality both of things perceived and of the perceiver, arguing in part from the unreality of dreams, is thus controverted by the Vaisheshika School: The only ground on which it can be held that things seen in a dream do not really exist, is that they are seen no more in the waking state; but this implies that our waking experience is real. The *Vakya Sudha*, a treatise attributed to Shankaracharya, carries this thought a step farther, saying that, just as we wake up from dream to consciousness of the waking world, so we wake up from worldly consciousness to spiritual consciousness. This is the thought of Shelley's line:

He hath awakened from the dream of life. . . .

Regarding atoms, the view of the Vaisheshika School is that things are divisible, but not indefinitely; there must be a stopping point, as otherwise we should have an infinite series, which is inconceivable. So there must be a limit to division, and this limit is the atom. It is held that the omnipresence of ether does not imply the existence of parts in the atom, because the ether is formless and intangible. A further ground for accepting the existence of atoms, in the view of this School, is because the existence of non-eternal aggregates implies the existence of something eternal, of which these aggregates are built up. Aggregates differ by reason of the number of atoms which produce them, thus creating magnitude. In the atoms, which are infinite in number, we can distinguish classes according to their possession of qualities: air atoms, possessing tangibility; fire atoms, possessing that and colour; water atoms, possessing these and savour; earth atoms, possessing these and odour.

It is held that the atoms subsist even during Pralaya: "To secure rest for living beings wearied by their wanderings, the Supreme Lord desires to re-absorb all creation; the combination of atoms constituting bodies and sense organs is dissipated. Thereafter the atoms remain isolated, and with them the selves permeated with the potencies of their past virtues and vices. Then, again, for the sake of the experience to be gained by living beings, there arises in the mind of the Supreme Lord a desire for creation, and certain motions are produced in the atoms, due to their conjunction under the influence of unseen potential tendencies."

Dr. Keith's book is accurate, trustworthy and thoroughly well informed, but not easily read, for the reason that he follows in detail all the arguments and counter-arguments of the different schools and commentators of each school; but the final result is very satisfactory.

J.

A History of English Philosophy, by W. R. Sorley; G. P. Putnam's Sons, 1921.

This is a useful book for purposes of reference. The author has retained throughout an attitude of detachment, letting each philosopher speak for himself. He has included many thinkers, like Adam Smith and Ricardo, who were economists rather than metaphysicians. But the practical genius of the English is nowhere more obvious than in their philosophical thought, which has always been attracted by the neighbouring fields of logic and political economy.

The best chapters are those dealing with Locke, Berkeley and Hume, and with their various answers to the old and persistent question as to "how we transcend the subjective in our knowledge." The great limitation of English philosophy is that it became so absorbed in this question, that the infinitely greater problem of the Reality transcending both subjective and objective, was forgotten.

S. L.

The Great Secret, by Maurice Maeterlinck; The Century Company, 1922.

If this book had been published thirty or thirty-five years ago, when The Theosophical Society was the object of general hostility, it might have created a great sensation. For the Belgian Shakespeare, as Maeterlinck's admirers call him, concedes nearly everything for which students of Theosophy were contending. He speaks very eloquently of the Archaic Wisdom whose reality Mme. Blavatsky so constantly affirmed. Take, for example, such a passage as this:

"Thanks to the labours of a science which is comparatively recent, and more especially to the researches of the students of Hindu and Egyptian antiquities, it is very much easier to-day than it was not so long ago to discover the source, to ascend the course and unravel the underground network of that great mysterious river which since the beginning of history has been flowing beneath all the religions, all the faiths, and all the philosophies: in a word, beneath all the visible and everyday manifestations of human thought. It is now hardly to be contested that this source is to be found in ancient India. Thence in all probability the sacred teaching spread into Egypt, found its way to ancient Persia and Chaldea, permeated the Hebrew race, and crept into Greece and the north of Europe, finally reaching China and even America, where the Aztec civilization was merely a more or less distorted reproduction of the Egyptian civilization. There are thus three great derivatives of primitive occultism. . . . " (page 5). Again, speaking of the ethical teaching of Buddha, he says: "The moral system which we find proceeding from this boundless agnosticism and pantheism is the noblest, the purest, the most disinterested, the most sensitive, the clearest, the completest that we have as yet known and doubtless could ever hope to know" (page 83). He has also some appreciative things to say of Mme. Blavatsky, declaring that, while in her books there is much that does not attract him, "we also find there speculations which must rank with the most impressive ever conceived" (page 201).

Yet the book is disappointing. Maeterlinck reaches the conclusion that the Archaic Wisdom was essentially agnostic: "The Great Secret, the only secret, is that all things are secret" (page 267). He takes as the keynote of this thought a famous hymn in the tenth book of the *Rig Veda*, which will be found in the second volume of *The Secret Doctrine* (page 26): "The Most High Seer that is in highest heaven, He knows it — or perchance even He knows not." But there is a clear philosophical distinction between the declaration that the primal nature of the Universe cannot be known, and the assertion that there can be no real knowledge of the mysteries of life and death. *The Secret Doctrine* bases its philosophy on the Unknowable, yet it seems to many students to point the way to a knowledge of life as positive as it is profound.

J.

The Education of the Will, The Theory and Practice of Self-culture, by Jules Payot, Rector of the Academy of Aix, France, translated by Smith Ely Jelliffe; Funk & Wagnalls Company.

It is the belief of the reviewer that the THEOSOPHICAL QUARTERLY can do as much for its readers in calling attention to the value of old books that have been neglected, as by noting the new. Dr. Payot's recent book, *Will-Power and Work*, was reviewed in the July issue, but nothing was there said of this earlier volume which treats of the same theme, and is, however old, equally timely and instructive. It deals primarily with the relations between the will, the intelligence, and the emotions, and is both a theoretical study and a practical guide in the problem, which confronts us all, of how to use and control each of these three elements so as to aid the others, and to secure their united and harmonious action to our chosen ends.

A few of the chapter headings may suggest the nature of the treatment: The Evils to be Overcome; The Aim to Pursue; Discouraging and False Theories Concerning the Education of the Will; A Study of the Rôle that Ideas Play in the Education of the Will; The Rôle of the Emotional States; The Kingdom of the Intelligence; The Part of Meditative Reflection; What Meditation Means and How to Meditate; The Rôle of Action; . . . The Enemies to Combat: Sentimental Day Dreams and Sensuality, Sophisms of the Indolent, etc.; Joys of Work; Influence of the "Departed Great."

Despite certain suggestions with which they may not agree, students of Theosophy will find many familiar principles of self-discipline set forth from new points of view.

V.

QUESTIONS AND ANSWERS

QUESTION NO. 275 (*Continued*). — *What, if anything, are we accomplishing when we force ourselves to pray for something (a grace, an experience, suffering, a humiliation, or a deprivation) that we really do not want? We may believe that a disciple ought to want it, but we know that we do not.*

ANSWER. — Is not that the normal and natural situation when we are praying for ourselves? The moment we begin to pray we realize that there are two selves in us, and that one of them is not praying and is not going to pray. Well, we cannot make these elemental, lower natures pray, but we can make them keep quiet and allow us to pray. What a blessing it will be when we succeed in taking a real sense of humour into our prayers and into our efforts to be good! And at no time do we need a lively sense of humour more than when our prayers are answered, as they usually are, unexpectedly. There is only about so much power of paying attention in us at any one time, and all of the powers of the mind, will, and heart depend upon this power of attention for their focussing. So we cannot afford to waste this precious attention upon the desires and protests of the self which lies and squeals. Surely, one of the gifts from above for which we ought to pray is this great gift of a sense of humour, a sense of perspective, which guides attention and therefore would guide even our prayers for ourselves.

D.

QUESTION NO. 276. — (*a*) *Can any being affect the fate, the Karma of another?* (*b*) *If so, how does the doctrine of Karma bring justice into the Universe?* (*c*) *If not, when we apparently help another, is it his own desert that demands the help, and is our free agency mere appearance?*

ANSWER. — (*a*) When a stone is thrown into a pool every particle of the pool is agitated, those particles nearest to the stone being more violently agitated. All human beings are in the ocean of life together and all are in relation one to another. Karma is a word meaning action — the universal life in action — and it is in that pool of universal life that we, who are parts of that life itself, are floating. Hence every one of us is in some relation — some more distant, some nearer — to the fate, the Karma of another. For this sort of Karma, this individual Karma, is the expression of our relation (which we have made for ourselves) to the universal law and direction of Life itself.

(*b*) The whole being greater than any part of that whole, it is obvious that the ideal of justice can be satisfied only by bringing the individual Karma into harmony with the universal Karma. (Bringing into harmony is not identification!)

(*c*) Such harmony being the object (as Tennyson says: "Our wills are ours, to make them Thine"), — we can and do all help or hinder one the other, and it is our own deserts which bring us the help or cause us to reject it. Our "free agency" really is mainly related to the Universal Law.

A. K.

ANSWER. — We know that in the world of business, one man can pay another's debts. We should expect an analogy in the world of morals. A business man, helped out of an emergency by the generosity of another, would, if right-minded, wish to repay — and more, his benefactor. He would concentrate everything upon that endeavour, and, succeeding, would prove his

friend's confidence and interposition to be timely and ethical. If, on the other hand, he does nothing about it, would not the friend's generosity work harm to the donor himself, who has shown bad judgment and consequently lowered his moral credit?

C.

ANSWER. — Yes, by prayer, sacrifice, vicarious atonement, one being may change or modify the Karma of another. But the amount of evil Karma, for instance, in the universe is not lessened thereby; its distribution is changed, part of it being assumed or satisfied by others than the individuals whose Karma it originally was; the balance between good and evil remains the same, and perfect justice is maintained. Our assumption in part of the Karma of another may not necessarily be his own desert, but there may be particular potentialities and possibilities in him, the development of which may be impeded this time by the load of Karma which he is carrying; our action may help to speed the whole process up for him, and enable him to "come through," in the most real sense, sooner, and so to work out sooner the balance of his Karma. Rather is it a question, not of his deserts or of our free will, but of our having deserved the opportunity of lightening in some part the load of another, of carrying on our own shoulders some of the Karma of the world.

C. R. A.

ANSWER. — There is a constant exchange of forces among the cells of a body, and by analogy it would seem that there must be a constant exchange of Karma or Action among individual souls. For these souls in reality are included within a greater unit, the Soul of Humanity. The stronger may *temporarily* bear part of the burden of the weak and sick, just as certain organs of the body will help to perform the functions of other organs, when these are diseased or overworked. There can be no question of tampering with justice. Every man must sooner or later carry all of his Karma without any help whatsoever. But he may be protected by the compassion of "Elder Brothers" until he has gained the necessary strength.

S. L.

QUESTION NO. 277. — *The world has its standards of true manliness. In part we might all subscribe to them. In part it appears to me that too great importance is attached to the exterior of that quality — to the kamic phases of it. I wish we might have some description of virility from the point of view of Theosophical Society members.*

ANSWER. — Would it be helpful if, instead of seeking a definition, we gathered concrete examples? Take Paul, with his superb courage, his generosity, his humility, his heroic death. Or King Arthur and the circle of his followers. Or Charlemagne and his chieftains. Or the knights of the age of chivalry. We may take also, in all reverence, the Master who inspired them all, and whom an English poet finely calls: "The first true gentleman that ever breathed."

J.

ANSWER. — One of the most striking differences between the Theosophical ideal of discipleship and the ordinary religious ideal as presented by the Churches, is that the Theosophical ideal includes the powers necessary to the accomplishment of results in the world, whereas the so-called religious ideal does not. This is one reason why the religious ideal fails to attract. Men feel rightly that the powers of accomplishment are necessary and desirable, and the "ideal" that omits them from consideration is no ideal of theirs. If they love a Cause, they want to be able to work for it effectively. It is workers the Masters need, not admirers of their philosophy. The Masters themselves, perfected men, represent the Theosophical ideal of manliness, and, next to them, their chelas. A study of the lives of those whom we believe to have been chelas of the Lodge, ought to be the best way of arriving at a true idea of real manliness. Perhaps we could say that the ordinary worldly idea of manliness is the ability to live up to one's code under all circumstances and irrespective of any and all personal consequences. With the theosophist, the code becomes the code of chelaship.

J. F. B. M.

QUESTION NO. 278. — *I am standing between two incarnations, the last and the next. How can I determine for myself the traits I brought over from past lives? That would give me help in seeing what I want to take care not to carry into my next life.*

ANSWER. — It would appear that such a determination of the traits brought over can be accomplished only by a strict process of self-analysis in comparison with the highest ideal of yourself of which you can conceive. You can do this for yourself to some extent by the aid of certain of the devotional books; and still better, it may be possible for you to get the help of someone who can act as a "little guru," who will not be indulgent to your failings, and who will correct your indulgence of yourself when some trait which you mistake for a virtue comes into play. One question you will have to ask yourself at the outset, and that is — Why do you not wish to carry certain traits into your next life? What is your motive for undertaking the task?

K.

ANSWER. — Find some of your close friends whose calm judgment you esteem. Ask them to tell you what they and others object to in your manners, etc. Get rid of those things.

C. C. C.

ANSWER. — Only careful, prolonged self-examination will reveal the difference between those traits which are merely reflections of the life around us, and those which are deeply ingrained in our own natures. What traits in yourself do you find worthy to be carried into the next life? What traits in others do you find desirable? Imitate them. ST. C. B.

ANSWER. — I have shared this question, and I have even sought to "determine for myself the traits I brought over from past lives." It has not been a particularly happy experience when I have felt that I have been successful in my determination. I am not sure that it has helped me, for there seems to be a decided tendency toward discouragement. But after all, is it not very simple? I know perfectly well many of the things that I have left undone which I ought to have done, and many of the things that I have done which I ought not to have done, and I should prefer, if you please, not to know more — at least until I have really done something about what I now know! G. W.

QUESTION NO. 279. — *In the light of the doctrine of Karma, what is the meaning of "Whosesoever sins ye remit, they shall be remitted unto them, and whosesoever sins ye retain, they shall be retained?"*

ANSWER. — There are three fundamental facts in connection with Karma and the forgiveness of sin which may throw some light on the question:

1. "The worst penalty for sin is the blindness which it induces."
2. "The external consequences of sin are always opportunities for its cure."
3. "It is one of the fundamental laws of life that the strong shall suffer for the weak."

The reward of spiritual attainment is the power to help others. The most precious possession of those who have attained must be the right to bring new light to those who have blinded themselves by their own sin, thereby "remitting," through their own self-sacrifice, the worst consequences to the sinner. The external consequences, the Karma of the sin in the ordinary sense, are also the opportunities for the cure of the weakness in the character of the sinner which led to the commission of the sin, and hence the repentant sinner would not wish these consequences to be removed until he had fully learned the lessons they had to teach.

The Lodge constantly seeks to give light to the world to dispel its sin-bred darkness, but can do so only through those whose hearts and minds are open to receive it. In a sense each one of us helps to "remit" or to "retain" the sins of the world, as we follow or reject the light we have received, making of ourselves a channel through which the light may reach the world, or darkening one more window. A candle may be seen far on a dark night. J.

ANSWER. — There is a doctrine of "Vicarious Atonement." Perhaps the Master, in these words, was admitting his disciples to a share in his continuous vicarious atonement for humanity. S. M.

T·S·ACTIVITIES

NOTICE OF CONVENTION

The Theosophical Society

To the Branches of The Theosophical Society:

1. The Annual Convention of The Theosophical Society will be held at 64 Washington Mews, New York, on Saturday, April 28, 1923, beginning at 10.30 a. m.

2. Branches unable to send delegates to the Convention are *earnestly requested* to send proxies. These may be made out to the Secretary T. S., or to any officer or member of the Society who is resident in New York or is to attend the Convention. These proxies should state the number of members in good standing in the Branch.

3. Branch Secretaries are asked to send their annual reports to the Secretary T. S. These reports should cover the significant features of the year's work and should be accompanied by a complete list of officers and members with the full name and address of each; also a statement of the number of members gained or lost during the year; also a record of the place and time of Branch meeting. These reports should reach the Secretary T. S. by April 1st.

4. Members-at-large are invited to attend the Convention sessions; and all Branch members, whether delegates or not, will be welcome.

5. Following the custom of former years, the sessions of the Convention will begin at 10.30 a. m. and 2.30 p. m. At 8.30 p. m. there will be a regular meeting of the New York Branch of the T. S., to which delegates and visitors are invited. On Sunday, April 29, at 3.30 p. m., there will be a public address, open to all who are interested in Theosophy.

Isabel E. Perkins,

Secretary, The Theosophical Society.

P. O. Box 64, Station O, New York.
February 15, 1923.

INDEX TO VOLUME XX

PAGE

AKHNATON THE "HERETIC" PHARAOH OF EGYPT; *Hetep en Neter* 18, 130, 224, 316

Bergsonism and Morality; *Stanley V. LaDow* 219
Biologist 119

Cavé 105, 202, 298
Clark, C. C. 154, 242
Convention 1922; *K.* 11
Crest Jewel of Wisdom, The; *Charles Johnston* 338
Coming of the Kingdom, The; Jacob Boehme; *Mi-kai-Mi* 233, 329

Direction of Human Evolution, The; *Biologist* 119
Douglas, Alan 347
Dudley, Stuart 39

FRAGMENTS; *Cavé* 105, 202, 298

Griscom, Acton 144
Griscom, C. A. 61, 180, 275, 369

Hetep en Neter 18, 130, 224, 316

Johnston, Charles 13, 32, 46, 115, 163, 203, 249, 310, 338

LaDow, Stanley V. 26, 28, 219, 325
LETTERS TO STUDENTS; *C. A. Griscom* 61, 180, 275, 369

H. B. M. 106, 107, 108

Mi-kai-Mi 233, 329
Mike, Theosophist; *S.* 240

Nirvâna; *A. G.* 144
NOTES AND COMMENTS:
- The Theosophical Movement in History 3
- Russia and Ireland: A Study in Psychism 97
- The Logos Doctrine 193
- The Logos and the Mind 289

ON THE SCREEN OF TIME; *T.* 52, 170, 267, 360

Prophetic Dreams and Free Will; *Stanley V. LaDow* 325

QUESTIONS AND ANSWERS 68, 190, 286, 379

RELIGIOUS ORDERS, THE; *C. C. Clark* 154, 242

REVIEWS:
- Blackwoods Magazine, June, 1922 67
- Conquest of Fear, The; *Basil King* 188
- Crowd, The — A Study of the Popular Mind; *Gustave Le Bon* 67
- Direction de Conscience; Psychothérapie des Troubles Nerveux 283
- Education of the Will, The; *Jules Payot* 378
- From Vita Nuova to Paradiso; *Philip H. Wicksteed* 282
- Great Secret, The; *Maurice Maeterlinck* 377
- History of English Philosophy, A; *W. R. Sorley* 377

Indian Logic and Atomism; *Arthur Berriedale Keith* 376
Light on the Path, Adyar Edition 284
Minds and Manners of Wild Animals; *William T. Hornaday* 285
Mystification des Peuples Alliés, La; *André Chéradame* 67
Painted Windows; by *A Gentleman with a Duster* 66
Quand Israël est Roi; *Jérome* and *Jean Tharaud* 284
Secret Societies of Ireland, The; *Captain H. B. C. Pollard* 375
Spirit, The; The Relation of God and Man, *Canon B. H. Streeter* ... 187
Story of a Varied Life — An Autobiography; *W. S. Rainsford* 282
Will-Power and Work; *Jules Payot* 67
World as Power Reality, The; *Sir John Woodroffe* 376

Saint-Martin, Louis Claude de; *Stuart Dudley* 39

Students' Scrap Book:
Powers of Adepts 24
Occultism 25
Karma 26
Transmission of Spiritual Energy, The; *Stanley V. LaDow* 26
Are We Human; *Stanley V. LaDow* 28
Wonder-Working Yogis 29
Knowledge; *H. B. M.* 106
Unity, Immanence, and Transcendence; *H. B. M.* 106
Cycles and Rhythm; *H. B. M.* 107
Alchemy — The Key-note of a New Cycle; *H. B. M.* 108
Music and Consciousness 255
"Listening In" 258
"Miracles" and Natural Law 260
Commonplace Duties 261
Magnetism and Gravitation 262
Turning-Points of William Law, The; *S. T. R.* 265
Dante, Plato, Virgil 350
Stars and Electrons 352
Fear 357
Will 359

Spiritual Hierarchy, The; *Alan Douglas* 347
Sufism; *J. C.* 299

T. 26, 29, 52, 170, 267, 360
Talking of Reincarnation; *A. B. C.* 209
Tao-Teh-King; *C. J.* 32, 163, 203
T. S. Activities 70, 382
Theosophy — A Lecture; *Charles Johnston* 13
Two Wisdoms, The (Mundaka Upanishad); *C. J.* 249, 310

Vedic Master, A, (Prashna Upanishad); *C. J.* 46, 115

Why I Joined The Theosophical Society, *M. E.* 140

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The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the

Secretary T. S., P. O. Box 64, Station O, New York.

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